

THE HAPPY ASCETICK: OR, THE

Best Exercise.

To which is added,

LETTER

Person of Quality,

Concerning the Holy LIVES of the Primitive Christians.

By ANTHONY HORNECK,
Preacher at the SAVOY.

The Second Coltion, Corrected and Enlarged.

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TO THE

Right Reverend Father in God,

THOMAS,

Lord Bishop of Lincoln.

My LORD,

He Reason, why I ded dicate this Treatise to your Lordship, is not any Opinion I have of

the Merit of the Book; but my remembrance of your former Favours. I am sensible, how much I am obliged to you, and though I have often professed so much in private, yet I look'd upon the Duty, as impersect, without I made some publick Acknowledgement; and though the Book may not be worthy of your Patronage, because it

comes not attended with new Notions, yet I thought it safer to run the hazard of being judged unlearned, than that of being counted un-

grateful.

My Lord, you were the Person, who first took notice of me in the University, and by your Sun-shine, warm'd and cherish'd my Endeavours, and gave Encouragement to those Studies, I am now engaged in, and as under your Shadow, I then advanced, and prosper'd; So now that the Fruit, though of a coarser sort, is come to some maturity, it was but reason, you should have a taste of it. I know not, how pleasant it may be to your curious, and delicate Pallate, but your Piety is such, that you can disrelish nothing that tends to the Exercise of Real Godliness.

A Subject indeed, on which Millions of Books are already writ-

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ten; yet such is the Richness of oit, that every day it affords new matter for Contemplation; and though what we write is nothing, but a different Dress of the same Good Angel, yet even those different Garbs, and Habits may help towards the Enlargement of its Splendor and Glory. To plant Goodness in Men is without doubt the indeleble Character of our Office, and to make Souls fall in love with Heaven, the import of that Duty, whereby we hold our Charter; and we have the greater reafon to attempt it in an Age, wherein Religion, like the Poets Eccho, is become an empty found, and trie how far we may bring that Faith into fashion again, which formerly when times were better, difcovered it felf in mitable Works and Actions

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St.

St. Paul's fight with Beafts, one would think, is still entailed upon our Function, and the difference between his, and ours, feems onely this, that his was at Ephesus, and ours in the places where we do Officiate; for the Brutal Lusts of Men are now as strong, as ever, and it's hard to fay, whether our Task be not the more difficult of the two, fince, besides his Preaching, he had the Mantle of Elijah, the Power of doing Miracles; and we onely the ordinary Affiftances of Gods Spirit. Its true, the World is Christian now, whereas it was Heathen in his time; but I cannot tell whether Christianism, mingled with Paganism in Carriage and Conversation, be not a fiercer Devil to drive out, than meer Heathenism Jand Black Infidelity without any White to checker it.

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However we have reason to rely upon his Help, who hath promised to be with us to the Worlds end; and we find by happy Experience, that our Labours are not altogether unsuccessful, where we aim at Gods Glory more than our own Interest.

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We are happy in this Church, that we have formany Prelates who are bent upon reviving the strictness of the Primitive Church, excellent Patterns for us the inferiour Clergy to imitate, and being thus encouraged by our Generals, we must be inexcusable, if having fuch Monitors, we prove careless of our Duty. To reduce Christianity in Men to its Primitive Rule, is the drift of this Discourse; and as your Lordships Zeal for such harmless Enterprizes cannot be unknown to any, that have had the Honour to converse with you; so what-Aa 3

Epifile Dedicatory

whatever defects may occur in the Book it self, the Scope and Intent being great, I flatter my self, that though I fall shots of the Mark I aim at, yet for the Designs sake; your Lordship will generously pardon all the Faults, and Mistakes of,

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Much Obliged, and very

Humble Servant,

Anthony Horneck.

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PREFACE.

The use of new Books, especially upon Subjects of this Nature, I apprehend to be no other than this, That the newness of them is a temptation to Men to read them, who many times will lay aside an Old one, though much better, to peruse a New, and by the Novelty of the Dress, be brought into a good opinion of a Doctrine, which before, while lying in Moth-eaten Leaves, was insipid and nauseous to their Spiritual Appetite; so that we are forced to make advantage of their Temper, and continue Writing, in hopes, that by a new Book we may catch them into serious-ness.

All I have to say concerning this Treatise, is, That it is intended to call Men away from the Shadow, to the Substance of Religion, from a Form, to the Power of Godliness, and from a notional to a practical Belief of the Gospel; and though Exercise in an Age so much given to Idleness may possibly sound ill, and some Men, that never understood, that Religion required much Labour, will be apt to cry, What will this Babler say? yet we are

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not

not to be laught out of our Christianity by the talk of Menthat have no mind to befaved, nor is Religion therefore the less painful, because somany thousands turn it into Formality.

The Judge of Quick and Dead will have another Rule to go by, and it is not the Fancies of Men shall guide him in passing Sentence in the great day of Retribution. World will find, that Heaven takes other Measures, than they flatter themselves withal, and it will not serve turn in that day to fay, that they thought, things would not have been so bad, when in this Life, they might have believed the Gospel, and lived for ever. know not how the Gospel can be plainer than it is, and when it bids none expect Salvation, but those that do the will of their Father, which is in Heaven It must not be Reason. but Stupidity and Sottishness, than can pretend to ignorance, and as much as this shakes the Foundation of some Mens Faith, it is notwithstanding an everlasting Truth, and when Heaven and Earth shall wax old, as a Garment, this will be found unalterable. Cost God has been at to make us his, lays invincible Obligations upon us to work the Work of him that fent us hither, and when he hath bought and purchased us at so dear a Rate, as his own Blood, either that report is fabulous, or the Mercy challenges the strictest Obedience fati are van but thin ent us] Rei (cer mij of t

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ence. As we are not to appoint our selves our station and condition in the World, so neither are we to do our own Will. We are Servants of God, not onely naturally, and born so, but bought with a Price, and therefore have nothing to do with disposing of our selves, but are entirely at his Devotion, and Will, who bought us for that purpose. Except we do so, we are Rebels, and slight the vast Love, that condescended and stooped to make us happy, and we mistake the nature of our Being, and the end of the Gospel, if we think we may do, what we have a mind to.

Nor dotn this make us Slaves, but perfect Freemen, and we are never so much at liberty, than when we chearfully go on from one Virtue to another. The Truth certainly makes us Free, and the Soul doth but lie shackled and a Prisoner till its Wings serve her to mount up by Contemplation to the Regions of Glory. It is then freest, when like the Bee it can fly from one Flower of Grace unto another, and when it can nimbly run in the way of Gods Commands, it may then be truly faid to have thrown away its Chains and Manacles. This made Paul and Silas Free, when Bound, and under Custody, and their joyful Hallelujahs in a Dungeon, proclaimed their Liberty to be equal to that of Angels.

Till

Till we learn to exercise our selves unto Godliness, we are Slaves, though clad in Purple, and pitiful Vassals, though deck'd and adorned with the richest Oriental Pearls. Godliness must make us Kings, and if ever we inherit the Crown of Glory; this is it, must fet it an our Heads. The Kings Daughter is all Glorious within, and his Eyes behold the Opright. The Furniture God likes, is good Works, and Devotion the Trappings, he delights to look upon. No fewels so amiable in his Eye as the Graces of a holy Soul, and her Virtues are the onely embroidery he is pleased with. Her Breathibns and Pantings after a Crucified Redeemer, are the fine Linnen, he loves to see her in, and her hunger and thirst after Righteousness, the Silks and glorious Garb, which he opens the Windows of Heaven to behold.

This Vesture, like the Israelites Garments in the Wilderness, never decays, and no wonder, for it is so like the Garb Men wear in Heaven, that all the difference is onely this, That the Cælestial exceeds this in Perfection; the Ground is the same, but the Gloss of that above is more dazling, and less subject to spots and instrmities.

When will the dull World learn this Truth? When will poor unconverted Sinners be convinced of their gross Mistakes?

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When will they see the Charms that are in Godliness, and fall in love with it? When will they believe our report, and think that we are the best Friends, they have? Can nothing open your Eyes, but Hell? Can no thing move you, but Viols of Wrath? Can nothing prevail with you, but a Confuming Fire ? Shall this World delude you? Shall your Flesh beguile you? Shall a few Lasta blind you? Will nothing make you wife, but experience of Gods Indignation & Will you count that Godliness your shame, which the Saints of old did esteem their Glory ? Ara you afraid of your own Blifs? Are you afraid of the Love of God ? Doth Gods willingness to receive you, fright you? Are his embraces fuch dreadful things, that you shun them? Are his Smiles odious? Do his Courtship Strike terrour? Are you loath to converse with infinite Beauty? Can the Creature be more lovely than the Creator? Can the Stream be more pleasant than the Fountain? Can Sublunary Objects afford any comfort, and is it possible, that he that made those Comforts should not yield far greater Satisfaction? Have you drudged so long in the Devils Service, and are not you weary yet? Have you minded your Bodies so long, and do not you think it time yet to prevent the ruine of your Souls ? O Jerusalem! wilt not thou be clean? When

When shall it once be? When shall the Ark be set up? When shall Dagon Fall? When shall the Spices flow? When shall the Fig-tree blossom? When shall the Vine put forth ber tender Grapes? Wisdom hath builded her House, she hath hewn out her feven Pillars, the hath killed her Beafts, the hath mingled her Wine, she hath also furnished her Table, she hath sent forth her Maidens, the cryeth upon the highest places of the City, whoso is simple let him turn in hither; as for him that wants understanding, she faith to him, Come eate of my Bread, and drink of the Wine, which I have mingled; forfake the foolish and live, and go in the way of Understanding, Prov. 9. 1--7.

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The Extraordinary Exercifes of Godliness.

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O enter into solemn Vows, and Promises.

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The Best Exercise.

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Best Exercise.

ITIM 4.7. Exercise thy self rather unto Godliness.

His Chapter is partly Prophetical, partly Doctrinal; partly ly Foretelling what would come to pass in the last days, partly intimating what work

a Man, who looks for another life, hath to do, while he sojourns on this side Heaven. In the Prophetick part, he acquaints his Trusty Disciple, the Bishop of Ephesus, with the strange degeneracy, and corruption of Religion, that would ensue in after-Ages, when he should be dead and B gone;

gone; how Men under a shew of Christian strictness, would authoritatively prohibit what God had wisely, and like a cause good and indulgent Father, permitted to promise Creatures, under a pretence of doing Heave more than God hath commanded, set up St. Could ing out against eating Flesh, and Marris were age, district to the World, that they are those, more in love with their idle Fancies, and these shafor evermore. Whether in this Prophecy Marris he strikes at the Encratites, and Pythago-Apost rean Christians of old, or at the Modern both of Church of Rome, I will not now under clared take to determine.

Whoever they be, he aims at, they are ook'd not Men, that by way of Mortification merito with a pious intent to subdue their Lusts. In voluntarily abstain from either: for such he six Spiritual Exercises many good Men, and bristi excellent Servants of God, did always rescribe. That Daniel, and his Companions e observants. And there is altogether from Fish and Flesh, and all eady it things that had life, is afferted by fose Men, a phus, Clemens Alexandrinus, and St. And o opp stin; and Ecclesiastical History speaks of kee Alcibiades, Olympias, and divers others our that lived altogether upon Herbs, and nore that

Fruit

hri- Fruits of the Earth: Some, because they prothought it wholsomer; and others, because they look'd upon it, as a means to do promote Religion, and Seriousness, and oing Heavenly - mindedness; which makes tup St. Chrysostem commend those, that cry-could do so. But these Christians, that arrivere thus temperate, neither condemned ware those, that did eat Flesh, nor prescribed and these Rules, as necessary to others; much essed in these had they any abhorrency from Flesh of they Marriage, as things unlawful. Those, the hage Apostle reproves here, were Men that odern both commanded such abstinence, and deander lared eating Flesh, and Marrying, sinful, and proceeding from the Devil; at least y are ook'd upon the abstinence as great, and cation neritorious.

Lusts In the Doctrinal part, which begins at a such he sixth Verse, he considers Timothy as a such he sixth Verse, he considers Timothy as a such he sixth Verse, he considers Timothy as a such he sixth Verse, he considers Timothy as a such he considered by him in that double capablained ity. The Church in those days was already insested by very Ravenous Wolves, and already insested by very Ravenous Wolves, by Jose den, whom the Devil sent into the World of the design of Christianity, and eaks a population of Christianity, and eaks a paper deluded Morrals in Sin, and Errothers our. These sale Prophets, taught by a suppose Cunning Master, invented various Fruit

Stratagems, and Ways to prevent the Be new Profelites of Christianity. Some this I times they pretended readiness to teach vince gratis, without Wages, or Salary: Some conce times they would seem to be stricter, than there the True Apostles: Sometimes they boast found ed of their Learning and Wisdom, and ers o fought to render the Wisdom of the Crof dresse contemptible: Sometime they made the not as World believe, that they knew greathe A Mysteries, Secrets of Divinity, which the not be True Apostles were ignorant of; and par cause ticularly Simon Magus his Disciples would and be tell very strange Stories of the Ori Lord gine, and cause of Good and Evil, a because of the Control o the Fight or Battel of Angels, and of the is in Creation of the World, which the Apo Believ stle, Verse 7. calls Profane, and Old Wive 4. 8. Fables, and therefore doth charge Time 3. 12 thy to flight, and despise them, and min 16, 1 nobler things, even such, as tend to the Plea advancement of God's Glory, and the gainst Churches Good, and his own Joy and the H Satisfaction in the Day of our Lord Jesu and a whereof Spiritual Exercises, and consider onging rable Progresses in the ways of Godlines communicated in the Text, Exercise thy self rather units of the Text, Exercise thy self rather units of the Text, Exercise thy self rather units of the Text, Exercise the self-rather units of the text. Godline B. and and the state of the Before prevent

the Before I enter upon any particulars of ome this Exercise, I must endeavour to conteach vince my Reader, that this Exhortation ome concerns all Christians, and not Minithat there onely, all men that live under the found of the Gospel, and not the Preachers of it altogether: It's true, it is addressed to Timothy a Clergy man, but not as a Bishop, but as a Christian; and greather Apostle Charges this Duty upon him, ch the not because he was an Evangelist, but bed par cause he had embraced the Christian Faith, wouldand been Baptized in the Name of the Or Lord Jesus, and this is evident from hence, il, obecause what is here spoken to Timothy, of the is in other places of Scripture, injoyned Apo Believers and Christians in general, Phil. Wive 4. 8. 2 Pet. 1. 5, 6. 2 Pet. 3. 11. Colos. Time 3. 12, 13, 14, 15, &c. Ephes. 6. 14, 15, min 16, 17, 18, &c. And it would be as good to the Plea, That contentedness, and striving and the against Sin, and loving God, and reading the striptures. Markets Patience. oy an the Holy Scriptures, Meekness, Patience, Jesu and a lively Hope, are not Vertues beonside onging to Laymen, because they are reddine commended to Timothy in these two Epithes, as to fancy, that this Text imports for universal obligation.

Befor prevent an objection, which lazy and floth-

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ful

ful Christians, are apt to make against such necessary lessons and injunctions. It's true, Ministers are obliged to excel in Goodness, and to be patterns to the Flock, in Word, in Conversation, in Spirit, in Faith and Purity, as St. Paul speaks, v. 12. of this Chapter; But that doth not excuse the Hearers, or private Christians, from pursuing the same end, or pressing to wards the same mark, but rather enforces the obligation, because they have such lively motives before their Eyes, which makes the Apostle call to his Disciples. Phil. 3. 17. Brethren, be followers together of me, and mark them which walk so, a you have us for an ensample: So that if this command had been given to Timothy, a a Minister of the Gospel, yet the obligation that lies upon all Christians to imi tate their Palfors in their Holy lives, and acts of Piety, makes this Exercise univerfally necessary.

Men are generally so enamoured with Sin, and the World, and the Devil dot so continually buzze the inconveniencies of Religion, and the impossibilitie of living up to what God commands, in to their Ears; That they care not, how absurd the excuse is, they invent, to getheir necks out of Christ's Yoak; so vi

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goroufly do they fight against their own Happiness, and so desperately do they thrust away Salvation from them, and let the shift, or apology they have for their neglect, be never to bad or filly, a meet Apron of Fig-leaves, yet that shall ferve, rather, than they will go without one. They are lenfible that the injunctions of the Gospel are given to rational Creat tures, not to Foxes of the Field, not to Fishes of the Sea, nor to Rowls of the Air: and because they would live undifurb'd in their Lufts, unmolested in their Senfualities, and easie in their Pleasures they flatter themselves, that these stricter Laws, concern onely the Ministry, or Men in Black, that have little elfe to do, but to mind their Books, and their Souls. Indeed if we were the onely Men that had Souls to be faved, the argument would hold goods if Heaven were design'd for none but Priests, much might be faid for this pretence: but when in that point you are as much concern'd as we; and the Worm that dies not, is described by the Holy Ghost, on purpose, to fright you as well as us : Look to it, for there is but one Gospel, whereby both Priest and People shall be judged.

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Oh Sirs, consider, whether these excufes will be accepted in the last day? If Holiness of Life be a Ministers Duty onely, what makes you repent on your Death. beds, that you have not minded it more? What makes you lend for us to cloath you with the Garments of Righteousness, when your Souls are going to another World: What makes the Apostles write to many Epiftles to their Hearers and Disciples? And what makes them fill their Epiftles, with so many pathetical exhortations to this feriousness and Nay, What do you come to Church for ? Is it onely to hear us talk? Is it onely to divert your felves? Is it onely to passaway the time? Is it not to learn your Work? Is it not to know the Task, God requires at your hands? Is it not to be acquainted with the Will of God, that you may do it? And if for you bear winners against your selves, you condemn your felves, you acknow. de this Exercise is your Duty, as much addurs Theresis hever a sinner of your all hat shall done to plead in the great day is account, what you were not persons notern'd in this work, that it was out leyour Element stand beyond your ere; God will bear witness, and the devels will bear witness, and the Ministers of

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ters of of the Gospel will bear witness, and your own Consciences will bear witness, may, the Devils themselves will bear witness, that you were told, assured, and convinced, that it was to you, that the message of Grace and Pardon was sent, as well as to us; and that you lay under the same obvingation to sulfil the Conditions, upon which that Pardon is offered, that we do.

Who of you defires not to be faved? Hath any of you a mind to be damn'd? Dares any of you refuse the everlasting Mercy of God? Do not you all declare. that you would fain inherit the Kingdom, which fades not away ? But Thew us one Scripture, one place in the Bible. one tittle in the word of God that fayour your Plea, or allows you a different way to Eternal Happiness, than is appointed to the Preachers of the Gospels, and if God be resolv'd, that all that enter into his joy, shall improve their Talents, work hard, and walk in the fame way; all these pretences must needs vanish into smoak, and can be nothing else but fnares of the Devil, and Lime-twigs of the Prince of the Air, to catch your Souls into ruine, and to deprive them of that Bleffing, which must advance them above

above the profaner Herd, make them equalito Angels; and what is more, partao kers of the Divine Naturement dived self

So then, what the Apolle faith there to Timothy he faith unto ally Exercise thy self ando Godlines and I must intrent you resilook upon this Exhortation, as spoken to every one of you in particul lar, and to reflect on the importance of it, with as much seriousness, as if St. Paul did at this time, from the mansions of Glory, by a new Commission from Almighty God call you every one by your Names Thou Thomas, John, Daniel, Peter, Ann, Elizabeth, Mary, &c. Exercife thy felf unto Godline is Fancy you feel the Glorious Apost le Standing in the Glouds of Meaven, and befpeaking you from the mouth of him, who is relotved! that not every one that faith rowhim, Lord, Lord, but those that do his Will, shall discribed the Kingdom of Heaven. Fandy you hear him cryoin your Ears, Oh martal meny whom God fo loved, that he gave his onely begetten Son, to the end, that all that believe in him should not perish, but have overlating life, whom the Son of God is willing to deliver from Sin, and Slavery, and the bondage of the Devil, for whom he fuffered Agonies, Wounds, Torments, Shame,

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Reproaches, and an Ignominious Death, so purchase a Heaven, and an endless Glory for you! every Wound of his calls for this Ein ercise; every Tear he shed is tomels you int to a boly willingness to it s coarse Word ha frake, is an Exhortation to it is This Love challenges it; His Labours and the Point he took for you require it; you kannot own him for your Redeemer without it; be can not save you from your Sins without it . his Love be not worth this Exercise, it & worth nothing, O deluded Sinners ! Will you light this Mercy & Well yea trompta on the Blood of Jesus? undervalue bus A gonies, or fancy, they deserve no Just Ext ercise? O let not this Love be your ruined let not this Mercy be your Domination : les not this Kindness be the Fewel that mes feed your Fire; bet not this Condescention be a Witness against your you know not what you refuse, when you refuse this Exer-As you love your selves, as you ten der your eternal welfare, as you would not be counted baters of God, despifers of his Love, Apostates from all Sense of Gratie tude; As you look for favour in the last day! as you hope to see the Face of God in Glos ry, as you desire to finde Mercy of the Lamb, that takes away the Sins of the World: By all that's holy and serious, by the Tears of God's

God's Ministers, and what is dearer to you, your own Interest; and by all the Promises and Threatnings of the Gospel, I entreat you, Exercise your selves unto Godliness. Could you but look into this Heaven, and behold the vast Armies of Blessed Souls in this Celestial Quire, here you would finde none, but such as did formerly, when on Earth, apply themselves to this Spiritual Exercise; This is the place of Recompence: He that was a stranger to these Exercises on Earth, can expect no Reward in these Regions of Happines: Here Godlines appears in it's greatest Beauty, and Glory. As you expect the White Garment, the Royal Garb, the Saints of this place do wear; as you hope for Abraham's Bosom, where now the once Godly Lazarus lies, O delay not, neglect not to Exercise your selves unto Godliness: And what these Exercises are, is the next thing I am to Treat of war sould wear sould may

These Exercises are either Ordinary, or Extraordinary; either daily, or to be used but now and then; either constant, or such, as may for some time be intermitted, till necessity, and the exigency of our Spiritual Condition shall command a Reiteration. I begin with the daily

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daily, constant, and ordinary; and they are these following:

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I. Exercise.

Praying always. An Exercise injoyn'd by him, who came to call Sinners to regentance, Luke 18. 3. 1 Thef. 5. 17. Ephef. 6. 18. By Praying always, I mean, to bring our selves to that habit of Praying, to that disposition and temper, and readiness to Pray, as shall put us upon Praying, wherever we are, whatever company we are in, and whatever we are doing, though not with our Lips, yet in our Minds and Understandings; An Exercise of that consequence, that this Praying Fame is one of the chiefest Pillars, and Supporters of a Christian Life: and this the Religious persons of Ægypt in Cassi-Vid. Cassian's time did understand so well, that an, lib. 2. they made exceeding short Prayers, but & August. very frequent; every quarter of an Epist. ad hour, and oftner fometime, they fent up some Holy Ejaculations to Heaven: and this Art did Paphnutius teach Thais the Harlot after her Conversion; and St. Bernard reports the same of St. Malachias. I have read of others, that while they have been in company of their Neighbours, have in their Minds, offered

no

of St. Barof whom it that he Pray'd a bundred times a day.

no less than One Hundred and three * In Imita- Prayers unto Almighty God; * and action possibly cordingly Macarius advised the Man that tholomew ask'd him how he should Pray, to rethe Apostle, peat very frequently such words as is reported these in his Mind, Have Mercy upon me O Lord, as thou wilt, and think'st most convenient. In the Lives of the Fathers there is mention made of one Moses, that Pray'd Fifty times a day; of one Paulus that Pray'd Three Hundred times, and of a Virgin that did so Seven Hondred times: others have gone farther, and lifted up their hearts to Heaven a Thousand times a day, as St. Clara. These Prayers were onely short Ejaculations, used upon all occasions, effects of this Praying Fame; and whatever they undertook, they began with a Prayer; and while they were busie in the Works of their Calling, still some Holy Aspirations came from them; and if they were reading the Bible, at the end of every Verse their Souls breath'd after God, and in few words, beg'd some Blessing at his SEphrem, hand; to which purpose, St. Ephrem gives c. 1. Hom. this excellent Rule, Whether you work, or are going to lie down; whether you stand

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still, or are in a Journey; whether you eat, or drink; whether you are going to fleep, or

are al Pray home, Theep,

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are awaking, take beed you do not forget to Pray; whether you are at Church, or at home, or in the field; whether you feed sheep, or build houses; whether you are at a Feast, or otherwise engaged, still Pray, and Converse with God.

These short Ejaculatory Prayers, are, by * St. Austin, justly called Arrows, * Vid Auwhereby God's Heart is wounded, and gust. Ep. ad our hearts are raised into reciprocal love

to God. These are the Prayers which

† Tertullian calls, Prayers without a † Tertul. Train, or retinue of Words. And Isaac de Orat. c. the Anchorete, in | Cassian, pure Offer-mine verboings, Sacrifices with Marrow in them, rum Oratio. These are the Works, or Attempts of our collat.9. c. Spiritual Bow, as * Justinian phrases ult. Sacrithem, Darts, and Arrows, levell'd against ficia medulthe Enemy; Fiery Desires of the heart, *Vid. Lau-and the Wishes of Importunate Suppli- rent. justi-nian. de incations, which are shot up to Heaven, ter conflict. wound a great way off, fly with great c. 10. fwiftness, keep the Enemy from coming too near, and sometimes at one stroke. enervate his Temptations, when he approaches; for feeing the presence of God in these Ejaculations, he is struck with horror, and departs.

And this Rule I earnestly entreat my Reader to think of, and put in practice.

Christian

Christian, What difficulty is there in the are were before any honest attempt, or enterprise of just to say in thy Mind, Lord establish thousing, the work of our hands upon us, yea the write to work of our hands establish thou it; or if it may not tend to thy Glory, keep it from prothy Prospering, and let it not succeed according to works. my desires? If thy designe be honest, and into R lawful, Why shouldst thou be loth to re-bat Co commend thy endeavours to the conducting do of Providence? Try it, and thou wilt reen finde what comfort it will yield in the he still end. When thou hearest the Clock my Sou strike, let thy Mind immediately mount broad up to Heaven, and say, Lord, so teach us lames to number our days, that we may apply our had all bearts unto wisdom: When thou art dress le, of the last in the content of the fing thy felf, Cloth my foul with falvation, Under and deck me with white raiments, that the hat I shame of my nakedness may not appear : When and washing thy hands and face, Bathe my Vhen foul in the Blood of Jesus, and wash my by M heart from all Iniquity: When walking, ie with O Lord, cause me to walk in the way of thy Heave Testimonies, and let me not wander from er, w thy Commandments: When in Compa-pirst ny, O when will that Joyful Day come, bat ri that my soul shall be gathered to the innu- by self merable Company of Angels, to the general Il my Affembly, and Church of the First-born, which he A were are

in't are written in Heaven, and to the Spirits prise of just Men made perfect. When Wri-thouring, Lord, put thy Laws in my heart, and the write them upon my mind. When Readif ung, O make me to understand the way of pro- by Precepts, So Shall I talk of thy wondrous ng to Works. When Rising, O let me awake and unto Righteousness, and arise from the dead, o re-that Christ may give me light. When lynducting down, O cause me to lie down in the wilt reen pastures of thy Mercy, lead me beside the she still waters of thy Comforts, and restore clock my Soul. When kindling a Fire, O shed jount broad thy love in my heart, and raise such ch us lames within, as may burn up all my droß, ly our and all my filth. When lighting a Candrefile, O give me the Spirit of Wisdom and ation, understanding, and enlighten mine Eyes, at the hat I may see what the hope of thy calling When and what the riches of thy Grace are. be my When Eating, or Drinking, O let it be showing the state of the state come, but ridest upon the wings of the Wind, shew innu- by self, conquer my Corruptions, and trample eneral I my Sins under thy feet. When taking which he Air, Come, Holy Spirit, blow upon my are GarGarden, that the Spices may flow out; make her, f my mind calm, serene, and quiet; breath e doth. upon me, and revive me with the light of riend, thy Countenance. When Visiting a sick a Grace Neighbour, O do thou make all his Bed in nd ma his sickness, and give me Grace to speak a nd wo word in season to him, and cause all thy Goodness to pass before him. When behosed to holding Trees, and Plants, and Flowers, Lord, how wonderful are all thy Works! heir Fin Wisdom hast thou made them all, the ronger Earth is full of thy Riches. O make me as is if the a Tree planted by the Rivers of Water, which may bring forth its fruit in due season. Son. When going to speak to a Great, me Man, Over-awe me with thy presence, Lord, wines, that I may not comply with any Evil, but may may fear Thee more than Men. When go When ing by Water, O Satisfie my Soul with the Right Fatness of thy House, and make me to drink nder

Fatness of thy House, and make me to drink inder of the River of thy Pleasures. When Buy by Raining or Selling, Lord, prevail with me to etter Vid. Missa keep a Conscience void of offence toward han a Beracoth. God, and toward Man. When standing ere be 2, 3,4,5,6. in thy Shop, How amiable are thy Taber my Ginacles, Lord God of Hosts! O let me ever hich hich had not be the Habitation of thy House, and the saker place where thine Honour dwelleth. When House a Rabbi Ne- hearing thy Neighbour Curse, or Sweat eceive chuniah si- hearing thy Neighbour Curse, or Sweat eceive lines Kane O Lord, lay not this sin to his charge: Far Jouse lines Kane O Lord, lay not this sin to his charge: Far Jouse

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ber, forgive him, for he knows not what precatus est ath a doth. When hearing any good of thy fuo in Synatic of riend, or Acquaintance, O let him grow gogam, inchested in Grace, and go on from Virtue to Virtue, egressum in ak a make him fruitful in every good word, precationak a make him fruitful in every good word, precationak a make him fruitful in every good word, precationak a make him fruitful in every good word, precationak a make hefe distressed Creatures amends for these Camalies befests some other way; make the Eye of ait. Unother these feets some other way; make the Eye of ait. Unother these ronger, and their Hope more lively, and mo octodes the issue of them more powerfully with thy Salvatistiones, after ion. When looking upon a Dunghil, &c.

The make me to know my self, and discover si quis interest.

Lord, usness, and loathsomness of my sins, that descendar, but may hate them with a perfect hatred potest descender, and the odi-side them with a perfect hatred potest descender, and the sighteousness, rise upon me with healing ciem suame drink nder thy wings, and warm my Soul with versus feather had by Radiant Beams, that I may love thee precetur, me to etter than Father and Mother, better &c. oward han all that's dear and pleasing to me Qui sidet and may an all that's dear and pleasing to me Qui sidet and my God, make me in love with that City, aut in take every hich hath Foundations, whose Builder and tibus, divided the sides is God: O when shall this Earthly um versus When Jouse of my Tabernacle be dissolved, and I Sanstum Sweat eceived into that Building of God, the expression: Fa Jouse, not made with hands, eternal in tur, &c.

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the Heavens! When seeing other Men of thy laugh at any fin, Lord, let Rivers of Tear thy Sh run down mine eyes, because Men do not of the keep thy Law: O give me tenderness of ousnel Soul, that I may be concern'd at other Men Christ sins, as well as mine own. When behold of the ing any Children, or Infants, O Lord Lord, out of the mouths of Babes and Suckling derstand thou prepare praises unto the self; les Voice these Children grow up as the Lilies of Earth these Children grow up as the Lilies, and Earth Spread their Branches as the Cedars of Lie I h banon. When going to visit a Friend culari Lord, make him thy Friend; and that he and t may be so, incourage, and assist him to de various what soever thou commandest him. When viden reproved by another, Lord, let this reprove cause be as an excellent Oyl to me; give me Grand away to take it in good part; let my Soul thrive prete by it; let it heal my wounds, and make me Use when the for this account with the state of the state thankful for this opportunity. When re you ceiving any injury, or ill language, Sweet or to Jesu, give me Grace to follow thy example ven: and to tread in thy steps, who being reviled of th didst not revile again; and when thou wer make threatned, sufferedst it, committing thy se would to him, that judges righteously. When set ing it Snow, Purge me with Hyssop, and evil is shall be clean; wash me, and I shall be to a whiter than Snow. When seeing it Rain () visit me with the former and latter Rain Christian Christian in the committing thy set would be clean; wash me, and I shall be to a tual () visit me with the former and latter Rain Christian characteristics.

Men of thy favour, and make my heart rich with Tear thy Showers, that I may bring forth the fruits not of the Spirit. When despited for Righters of oulness take, O let me esteem the reproach of Men Christ greater Riches than all the Treasures hold of the World. When it Thundereth, O Lord Lord, the Power of thy Thunder who can untling derstand! Let the World take notice of the ; le Voice of God, and the Inhabitants of the and Earth learn Righteousness.

f Li I have been the more prolix in partiriend cularizing these Ejaculations of the Mind, at he and these Aspirations of the Heart, in the various Contingencies, Accidents, Pro-When vidences, and Actions of our Lives, be-eprot cause I would help the Ignorant, and take Grad away all colour of excuse, and destroy all thriv pretences of impossibility of this Exercise. ke m Use will make it easie: And, Sirs, if ever n re you would learn to converse with God, Sweet or to have your Conversation in Heaample ven: If ever you would get a Foretaste viled of the Joys to come: If ever you would wer make Religion your Business: If ever you would conquer the Lusts of the Flesh:
If ever you would extinguish vain and
evil Thoughts: If ever you would arrive
to a sound Mind, and that inward Spiritual Worship of God, without which
or Rai
Christ says, None can please him: If ever

you would learn to conquer Temptat ons: If ever you would have your Sou become strong, lusty, and vigorous in the Ways of God; This is the way, ever this Praying without ceasing. This the best Antidote against Sin, the best Medicine to cure all Spiritual Diseases It doth not hinder you in the Works of your Calling, but rather surthers and san distinct them; nor can it be uneasie to the Mind, except it be to the unwilling Mind

vid. Te-and it keeps out the Devil better than Stref. Vit. c. Terefa's Holy Water, or St. Anthony's Sign

thanas. Vit. of the Cross.

I know, what will be pleaded here That this is to make Religion burther some, a Yoak indeed, and at this rate you shall never enjoy your selves. But give me leave to ask you, What kind of Rela gion would you have? Would you be Religious, and dissolute? Would you be good, and have Elbow-room in Sin Would you be pious, and be kept with in no bounds? Cannot you enjoy you felves, without you may be Licentious Would you be happy, and suffer no re straint to be laid upon your Sensual Pleafures? If this be a Yoak, there have been those before your time, that have cheerfully drawn in it, and thought them. selves

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felves most blessed for having the honour of the Employment. It is a yoak, which the Son of God hath taken upon himfelf, and all the Apostles, whose Memories you celebrate, and whose Actions you admire, have imitated their Great Master in. Would you be his Disciples, and live as you please? Are you proud of being his Followers, and fcorn his Laws? Do you glory in his Salvation, and are you loth to follow his Example? Would not you deny your felves in your ease for a Crown of Glory? Would you have all that the World affords, and all that Heaven affords? Would you live easie here, and easie hereafter too? Would you lie in the lap of Senfual Delights here, and from thence drop into the Bosom of Everlasting Mercy? Is it rational to believe, that the Spiritual delights above are purchased by brutish, and beastly ones on Earth? He that will have his fill of this World, must not expect to have his fill of the next. He that will welcome the pleafures of Sin and Lust here, must not think to drink of the Rivers of God's pleasure hereafter; He that means to Rejoyce hereafter, must mourn here; He that means to Laugh in the next Word, must

weep in this; Son remember that thou in the but the life time receivedst thy good things, and sense villikewise Lazarus evil things; but now he i fully e comforted, but thou art tormented, faith A He ha braham to Dives, Luke 16. 25.

II. Exercise.

Every Morning, when we have paid our homage to God, by Prayer and Thankfai ving, to resolve, and solemnly resolve to tye our selves to certain Rules of living that day; those An Exercise recommended to us, Psal. 17. 3, 4. Pfal. 76. 11. Pfal. 57. 7, 8. Pfal. of the Christians in Trajan's time, That they used to oblige themselves, or bind themselves by an Oath in the Morning, before they went about their Business, not to Sin, not to Cheat, not to Lie, not to Steal, not to keep any thing unjustly from their Neighbours: And this Exercife was observed many hundred years before that time by David, Psal. 5. 2. שקר where our Translation renders it, In the Morning will I direct my Prayer unto thee, and will look up: but the Original runs

thus: In the Morning I do order, or dispose my self to thee, or towards thee, and watch, as a Man from a high Tower watches and observes the motion of the Enemy. Not,

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in the but that our Translation reaches David's and sense well enough, but it doth not so be i fully express it, as it might have done. th A He had, in the foregoing words, spoken of his Prayer in the Morning; and behold, what he presently subjoyns to that Duty! When I have done this, I then' our resolve how to order my Conversation ukfgi that day, and how I may please God; and to the consider, how I may best watch against day: those Corruptions which do most easily 1.17 beset me. The truth is, Men running Pfall abroad abruptly, without any previous faith confideration of what they mean to do That for their Souls that day, must needs conbind tinue strangers to that Spiritual Life, our ning. Profession obliges us to; for this makes ness, them rush into Sin, as the Horse rushes not into the Battle, having no Bridle to reaftly strain, no Curb to keep them in order, xer- no Solemn Resolutions upon their Souls to check, and govern themselves; whererears as, if before I venture upon any worldly . 2. the business, or work of my Calling, I do solemnly resolve, in the presence of Albee. mighty God, This day do I seriously inruns tend thus and thus to behave my self, by the pose blessing and assistance of Almighty God; I tch. resolve. If a Neighbour, or any other person, and lot. should be very Angry, or Insolent with me, to but answer

answer bim with meekness and gentleness: I I meet with success in my Bufiness, assoon a I come home, will I enter into my Chamber and praise the Great Giver of every good thing: If I am tempted to go into Company, and have reason to suspect, they'l draw me into Sin, I'll refuse to go, though they revile, and abuse me for it never so much: or if I go into any Company, I'll Speak but little, or will endeavor to divert any vain Discourse to more savory Subjects. man speakill of me, I'll be sure not to speak ill of him again: If I meet with any ill Language, I'll keep my mouth as it were with a Bridle. Testerday I committed such an errour, against this fault I'll watch to day, and strive to reform my Inclinations. If my Servants, or my Children, do things undecent, or unlawful, I will certainly reprove them with tenderness and compassion. If I meet with objects of Charity, I'll relieve them according to ability; or if I meet with none, I'll seek out, and enquire for some to whom I may express my Love, and Christian Compassion: If I am ask'd a Question, which I know not how to Answer readily, without telling a Lie, I am resolved either to be filent, or to take time to consider of an Answer, that I may not be surpriz'd into an untruth.

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If I resolve thus, before I set about any of my Secular Assairs, I set up a kind of Remembrance Office in my Soul, and constitute a Monitor in my Conscience, that will put me in mind of my Obligations, and pull me back, when my Sensual Appetite would push me on to Sin.

To make this Exercise more effectual, select two or three of Christ's Proceeds every Morning, and refolve to live up to them strictly, fo long, till you have conquered your felves, and made the Reactice of them familiar to you; and when you are arrived to a facility, and love of fuch Duties, fet your selves another task, and make choice of two or three other Lessons, especially of the Greater and Weightier fort, and observe the same me-By Example, I feriously resolve thod. this day to observe three Rules; To speak evil of no Man; to Praise God for ven times with David; to Shun the occasion on of Such a sin, suppose Anger, or Hatred to my Neighbour. Thus I will resolve every Morning, before I fettle to any Work, till these Duties become easie and pleasing to me; and when my Soul begins to delight in them, I'll then appoint me another task in the Morning. resolve to be cautious of promising, and

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if I promise, to keep strictly to my promile; to deceive no Man, though it were never so much for my profit and interest; or to have good discourses at my Table: And till I were Master of these Vertues too, I would go on in my Refolutions every Morning; and if I broke, or acted contrary to them at any time, I would renew them next day with greater vigor and earnestness. This is it partly, which Solomon means, Eccles. 11. 6. In the Morning fow thy feed: and from these pains in the morning, before we go abroad, we may promise our selves an excellent harvest all the day. To this end, it will be necessary to consider, what fins we are most prone, and inclined to, that we may refolve particularly against such, and arm our felves against them. And to this purpose I have read of one Sylvanus, that he always began his Work in the morning, with these Holy purposes, To censure no body that day, but to reflect always on his own fin, whenever he met with a temptation to judge his brother; Not to hate any person for his sin, but to pitty him, and to pray for him: to think of the day of his death, and not to rejoyce at any thing that was evil; whence it came to pals, that he arrived to that perfection of Grace,

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Father of the Faithful, and able to comfort them, which were in any trouble, by the comfort wherewith himself was comforted of God, to use St. Paul's Expression, 2 Cor. 1. 4.

Where people venture out, without putting on this Armour of God, this Shield of Faith, and this Breast-plate of Righteousness; no wonder if they expole themselves to the Fiery Darts of the Devil, and the insolence of that roaring Lion, which walks about, feeking whom he may devour; fuch a Soul lies open to his incursions, and having no hedge to fence it, The Bore out of the Wood doth waste them, and the wild Beast of the Field devours them, as David speaks, Psal. 80. 13. Such resolutions in the morning, are a wall about the Soul, and the Devil cannot eafily climb it; the fight of it weakens his attempts, and he is afraid of approaching it, as much, as once he was of coming near the Cell of Holy Sophronius. These are vid. Mosch the Bulwarks, that fright the slaves of Prat. spir. Hell, and where they see such Citadels 6. 159. built against their fury, their courage fails them; or where the affail the Fort, it is but with fear and trembling. Such Refolutions shew, that we do not take up

Religion out of custom; but upon serious deliberation, and perswasion, that this is the one thing necessary, and that the fear of God hath our chiefest care, and is the beginning of our wifdom, a temper, without which, God rejects our service, and hides his face from our customary Devotions, and gives them no other welcome. but this .- Who hath required this at your bands ?

Sirs, you purpose in a morning to dispatch such and such of your worldly affairs that day; Why should you not purpole to do something more than ordinary for God, or for your Souls every day? How come your Spiritual concerns to deferve to little care? Why must veneeds be flovenly and careless in this para ticular? Is not your Soul more than your Trade, and your Eternal welfare, more than a livelyhood on Earth? Why of all things must your Souls, and your God be neglected? Laban was more concern'd for his God, than for his Sheep and Oxen; Shall an Idolater mind his Idol more, than you the great God of Heaven, and Earth? You complain you cannot conquer your corruptions; How should you conquer, when you do not strive? How should you strive, if you enter into no

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Holy purposes, to arm your selves against the fins of the day? Are Corruptions blown away with a breath? Or Lufts that are deeply rooted, expelled with Sighs and Wilhes? Did you ever know Cedars fall with the touch of a hand? Or did ever Children with a switch, strike a flurdy Oak out of its place? Will your Sins leave you when you do not think of them? Or will these Foes ever yield, while you make no War against them? Do you think the Devil values your Souls as little as your felves; or do you fancy that strong man will leave his Habitation, except you come against him with Swords and Axes? Canst thou draw Leviathan with a Hook, or his Tongue with a Cord, which thou lettest down? Canst thou put a Hook into his Nose, or bore his faw through with a Thorn? Wilt thou play with him as with a Bird? Or wilt thou bind him for thy Maidens?

With what faces can you consess your fins at night, when your Consciences tell you, and cannot but fly into your faces, and convince you, that you did do nothing to prevent them; that you lest your selves naked, and exposed to the assault of temptations, and would take nothing to preserve you from the infection?

What

What do you confess your Sins for, but Confes to be better? And if to be better, how is Duties it possible, you should be so, without you ter int defend and gaurd your Souls, by fuch every Holy purposes the next day? Do you guilt, make confession of Sin a business of cu- who the stom onely? Do you make no more than better, a formality of it? How shall God for unto s give you? How shall he pardon you for your transgressions, while you do not study and contrive next day, how you shall be rid of those sins, which the night before, you professed your forrow for An Exposure of the put off with v. 15. shadows, and the Almighty gull'd with tion h counterfeit Devotion? Have you lived to be fo long under the Gospel, and have learn'd be effective. Christ no better? Have you conversed if me with Ministers so long, and are no better ing so Scholars? The Devil himself cannot but tation smile, to see how ridiculously you go to work, to be good, and to subdue your sins, to see you content your selves with the bare confession, and take no care to the tear them from your hearts; these Holy purposes in the morning, would shake the evil Tree, and by degrees so weaker. Spirit the evil Tree, and by degrees so weaken Spirit it, that it would fall of it felf; If there pitch fore you would not make a jest of Religion; if you would not play with your the su Con-

Confessions; if you would not turn your wis Duties into ridicalé; for God's sake, enter into protestations against your sins every morning, lest you increase your guilt, and like the Æthiepian in the Fable, who thought he should carry his burthen vit. pair. 1. better, if he made it greater, you adde sin 3. p. 38.

III. Exercise.

for flu-

Con-

you Every day to spend half an hour, or some ght such time, in thinking of some good thing: for! An Exercise insisted on in this Chapter, vith v. 15. and Pfal. 1. 2. Phil. 4. 8. I menvith tion half an hour, because it is not easily wed to be conceiv'd, how any Meditation can be effectual, or do good upon the Soul, ried if men do not think it worth bestowing so much time at least upon't. Meditation is that noble Power, whereby we are distinguished from Brutes, and Irrational Accordance of the conditions of the cond our onal Animals; and our being able to think, with and with our thoughts to dwell upon ae to my Divine Object, shews, that we partiloly cipate of the nature of Angels. And there ake is such great variety of Heavenly and Spiritual Objects, that every day we may pitch upon a new Theme, every day smell to a new Flower, and with the day, change the subject of our contemplation.

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On Sunday, or the Lords-day rather we may let our hearts dwell on the ever lasting Kingdom of Heaven, and the val Glory of the world to come; who the are, that shall enjoy it, on what terms the Crown may be purchased; The transcer dency of that felicity, above all that the as the world can call Rich, and Beautiful, an Banne Glorious; How pleasant that life will be the Ho how free from Hunger and Thirst, an thy To Cold and Nakedness, from all possib like th lity of Sin, and danger, from death ar forrow, and sadness, from anxiety, co judger ruption, perturbation; from changes, at fickness, and weakness, and infirmitie from fear, and storms, and tempests; fro the assaults of the World, the Flesh, as the Devil; How full of Love, and D light, and Ravishment it will be; Ho fweetly the weary Soul will rest in t bosom of everlasting Mercy; How G rious a fight the new Jerusalem will b · How reviving a spectacle, to behold t Guard-Royal of Angels, shining in Rob of Light: The noble Army of Marty the goodly fellowship of Patriarchs, a Prophets, and what is more, Christ, Man, glorified with his Fathers Glor fhining like the Sun in his Meridian Luft and calling to his Triumphant Churc

Bebola vistd Sifter, love to ment, forth a

On

the fe vealed Angel ance o that o fus Ch then f and be tions, from : Sheep Sheep on th

rit th founda gred,

hand,

her Behold, thou art fair my love, thou hast raever vish'd my heart! How fair is thy Love, my Sister, my Spouse! How much better is the love than wine? and the smell of thy oint ment, than all spices? Who is she that looks forth as the Morning, fair as the Moon, clear at the as the Sun, and terrible as an Army with , an Banners? Thy Lips, Oh my Spouse, drop as ill b the Honeycomb, Honey and Milk are under , an thy Tongue; and the Smell of thy Tongue is offib like the smell of Lebanon.

h ar On Monday we may reflect on the last co judgement, how the Lord Jesus, for all s, at the feeming delay, shall be ere long renitie vealed from Heaven, with his mighty fro Angels, in flaming Fire, to take vengei, a ance on them, that know not God, and d D that obey not the Gospel of our Lord Je-Ho fus Christ; How the King of Heaven will then fit upon the throne of his Glory, in t Gland before him will be gathered all Naill betions, and how he will separate them one ld t from another, as a Shepherd divides his Sheep from the Goats; how he'l fet the Rob Sheep on his right hand, and the Goats on the left, and fay to them on his right s, an hand, Come ye bleffed of my Father, inhe-Glor rit the Kingdom prepared for you, from the Lust foundation of the world; for I was a bunhur gred, &c. but to them on his left hand, De-

irty

ift,

Depart from me ye cursed, into everlastin fire, prepared for the Devil and his A gels: How different mens notions and a prehensions of God's Mercy and Justic will be then, from what they are now What amazement, the careless beforte World will be in then; how those me that spend their days in jollity, and bri tish pleasures now, will then be forced in to despair, and be ready to tear then selves, and call to Rocks and Mountain Fall on us, and hide us from the face Him, that fitteth on the Throne, and fro the wrath of the Lamb: How all thing then will look with another face; Ho the humble self-denying Christian, that now the hiffing, and off-scouring of the World, will then be exalted above Heavens, and feated in the same Thron with the Son of God; and how all the mighty nothings, that scorn and laug now at the Religious Soul, will tremble that day, like an Aspen-leaf, and wi that they had confider'd the things which belonged to their everlasting Peace, whi the Candle of the Lord shined over the heads, and God careffed them to the happiness.

On Tuesday, we may take God's var ous Mercies and Providences, into se

ous c What What time 1 when and v Fire. kindle to aff mirac scue, v when Vine, hath forts our f and o

from that to;

Wha check God

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lastin ous consideration, What preservations, What deliverances we have met withal;
What care God hath taken of us from Justice when we have gone through the Water, and when we have passed through the Fire, hath commanded the Flames not to e me kindle upon us; How ready he hath been d bru to affift us in the fiery Furnace; How ced in miraculously he hath appeared in our rethen fcue, when the Fig-tree hath not bloffom'd, ntain when there hath been no Fruit in the face Vine, and when the labour of the Olive hath failed, and when all Creature-comthing forts have failed, how often he hath been our strength, and our portion, our refuge, that and our hiding place; How kind he hath of th been, in causing us to be born in a Christian Country, and in a Religion free hron from those gross errors, and superstitions, l tho that other nominal Christians do sink inlaug to; What a mercy his Word, his Gospel, nblei and all his Laws, and Revelations are; d wi What affiftance, what Comfort, what which checks of Conscience what motions of whi God's Spirit we have found, and how God r the hath done more for us, than we have been o the able to think, or to express.

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o fer

On Wednesday we may take a view of our Death, and the hour of our depar-

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ture out of this World; How certai he To Death is, how frail our Lives, how foo low this frame may be dissolved; how easie ue; I thing dispatches us, how the approache foar for of Death have made the stoutest sinne purning tremble, how dreadful and terrible menter will be to those, who have set the for some Heart upon the Riches and Pleasures of for some thing was the state of the second this World, how wife a thing it is a Glory prepare for it, before the evil days come howli how joyful it will be, if it find us prep is in red for the Aroke, and prepared for the there Life, we must enter into, when we qui Blaspl this present, how welcome Death is a a Holy Soul; how cheerfully a Pion man can lay Lord, now lettest thou th fervant depart in peace; how upon ou death there depends Eternity how fooling it is to flight Grace, and Mercy, till deat forces us to embrace and wish for it, how Death will marr our Beauty, deface ou Glory, and lay all our Grandeur in the dust, how Death is the Birth-day of a fin cere Believer, brings him into a new World, a World objoys, and endless fatil factions, and is to him an entrance into Paradice, a door into the Garden of Ede where no good shall be abfent, and no evi present.

On Thursday we may piously survey

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certai he Torments of Hell, how just they are, w for now great they are, how terrible they easie are; how the unhappy Prisoners there roach foar for a drop of Water to cool their finne burning Tongues; how they lye torible mented in those Flames, wishing in vain the for some Glorified Spirit to relieve them: ures of for some comfort from the Mansions of is t Glory to drop down upon them: what come howling, what gnashing of Teeth there prepais in that outward Darkness; how Men there gnaw their Tongues for pain, and the qui Blaspheme the God of Heaven, because of is their Sores and Anguish; how endless Pior those Calamities are; how glad those ou the wretched Captives would be, if there n ou might be hope of their deliverance after cold some Millions of Ages: how many, that deat have made a Jest of these Torments, have how felt them in good earnest; and those e ou that have disputed the Justice of God, in inflicting them, have to their cost, found 1 the that there is no playing with a Confua sin new ming Fire: how Men, in that Tophet fatil with, when it is too late, that they had bethought themselves, and submitted inte themselves betimes to Christ's Goverden ment, before those evil days had come upevi on them; how easie every Precept of the Gospel will then seem to them; how all Vey the D 4

Pretences of Difficulty, and Impossibility jeves the will vanish, when they shall lie upon the waded Rack, and find by fad Experience, that elf to it was easier to deny themselves in their Love is Sinful Pleasures, and easier to Watch over gress, their Hearts, then to endure such Ago for him nies.

On Fryday, we may cast our eyes up Malesa on the Passion and Death of Christ, how God s he was Mock'd, Derided, Crown'd with must la Thorns, and Crucified, to purchase an Christ, Eternal Redemption for us: What a gain, wonderful Love it was to fuffer all this when for Enemies, that they might be recon- a rate ciled to God, and become his Friends, his Str What a dreadful spectacle it was, to see we ar Infinite Majesty Annihilated, Infinite are ad Beauty Defaced, Infinite Happiness Tormade mented, and Eternity Dying, and droping into the Grave: What Patience, what Meekness, what Submission, what to produce the Gentleness he expressed under all those dross to describe the dross to des Injuries, to shew us an Example, and to to del oblige us to follow his steps. How hear him t vy the burthen of our Sins was, that Lamb could make the Son of God cry out, My Or God, my God, why hast thou for saken me ? fore t What a mighty Argument that Love is, to Love him Fervently; How Inexcu- have fable that Man makes himself, that be- Frien lieves

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fer for

oility leves this Love, and yet will not be per-in the waded by it to obey and conform him-that elf to his Will; How Mysterious this their Love is, that the Sinner should transovergress, and the Righteous be Punished Ago for him; That the Innocent should suf-Fer for the Nocent, the Judge for the up Malefactor, the Master for the Servant, how God for Man; What Ingratitude it with must be, to trample on the Bloud of e an christ, or or put him to open shame a-at again, or to make light of Salvation; this when God hath Purchased it at so dear con- a rate; how by his Death we Live, by ends his Stripes we are heal'd, by his Wounds o see we are cured, by his Reproaches we inite are advanced to Glory, and by his being Tor, made a Curse for us, we escape the Curse rop, of the Law; How, after so much Chace, rity, we have all the reason in the world hat to prize him, and to count all things dross and dung in comparison of him; to delight in him, to love him, to prefer him before the World, and to follow the har Lamb, whethersoever he goes.

On Saturday we may lay our Sins before us, when, and where, and how often, and how long, and how wilfully we have rebelled against our bost and greatest.

cu- have rebelled against our best and greatest be- Friend; What Light we have refisted,

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What motions of God's Spirit we have flighted, What checks of Conscience, and convictions we have smothered, What exhortations, and admonitions we have baffl'd; What we have done against the First Table; What against the Second What against God, and what against our Neighbour; How we have mispent our time, and trifled away our precious hours: How vile how wretched, how odious fin makes us in the fight of God; how we are cheated by it, how it flatters us into destruction; How, like a cunning Merchant, it fells us trash for Gold. Pebles for Pearls, and drops of Gall for Wine and Milky How bitter it is in its farewel; How it hardens the Heart, fears the Conscience, beguiles us of our great Reward, represents things to us under false colours; How it alienates the Mind from God, how averse it makes us from the ways of God, What ingratitude it is how destructive it is; what hurt it hath done to Sodom, to Ferusalem, to Cain, to Judas, to Dives, and to innumerable Millions of Men, that would take no warning; How burthensome it will be to the Soul at last, how contrary it is to the Divine Nature, how loathsome to Angels, how odious to a holy Soul; what Tears

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Tears it hath cost David, Reter, Paul, Mary Magdalene, the Publicane, and others; what howling, what terrour, what anguish, what shrieks it will cause in the Burning Lake; how eafily these terrours may be prevented now by a ferious repentance, and how much better it is to abandon, and undervalue the pleasures. and profits of the World now, than smart s fin for these transitory delights to all Eternity

Such Exercises as these keep the Soul awake, and thus rouz'd, it cannot be furpriz'd with a Lethargy. The foolish Virgins, Matth. 25. neglected these Meditations, and that made them flumber and sleep: Such daily Meditations keep the Soul in a readiness to obey her Great Master's Call, in case he should summon her to Judgment: These feed and strengthen the Soul as much, as Meat and Drink doth the Body; and thus supported, it grows strong, and vigorous, and emulates the felicity of Angels.

Christians, Is your Reason a Talent, or no? If it be not, then it is no gift of God; if no gift of God, why do you thank him, why do you praise him for it? If it be, why should not you give God his own again with Usury? If it Mar. 25. 27.

be

be a Talent, must not you give an ac count of it in the last day? Are yo capable of thinking of fuch things as thefe and will not your Lord ask you, who ther you have made that use of your Rea fon which he intended it for? Shall you give an account of your Riches, and Ho nour, and Time, and Opportunities, and Liberty, and give no account of you Reason? Will it serve turn, do you think, to fay, That you have employ'd it about the World? Is the World a & Object to engross so Noble a Faculty Shall the meanest thing, which is no more but Dross and Dung in the fight of God, employ that Power which is capable of fixing upon the Noblest Being Would you have the Almighty fo unwife, or weak, or improvident, as not to demand of you an account of his Goods, what you have done with them, whether you have traded with them, whether you have been active in your Master's Business? Your Reason was gi ven you to trade with it for Heaven; it was given you to help you to steer your Vessel steddily through the boisterous Sea of this World, till you come to the promised Canaan, and arrive at the Shore of Eternity; and will you make no other ule

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Yo fhould will 1 Unde not r you b Torc teach by th to yo is it? cusat wou the ! your bette Dee this you kee you they can

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of it, but think, how your lusts may be gratified, how your carnal case may be advanced, and how your outward Man may

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You complain of Ignorance; How fhould you increase in Knowledge, if you will not meditate? How should your Understanding be enlightned, if you will not make use of this Candle? How can you but sit in darkness, if you refuse this Torch of Heaven? By this God would teach you, by this he would instruct you, by this he would communicate himself to you; but if you will not, whose fault is it? whom can you blame? how inexcusable do you make your selves? This would clarifie your Souls, drive away the Mists and Clouds, that dwell upon your Reason: but if you love Darkness better than Light, no marvel, if your Deeds be evil. It is with your Souls in this case, as it is with your Bodies, shut your Eyes, and you cannot see; so here, keep out such Meditations as these, and you will not perceive the things of God, they'll be foolishness unto you, and you cannot perceive them, for they are spiritually discern'd.

Never complain of want of fervency for the future, while you are loath to let

in

in such Meditations into your Mind Water Fervency does not come from nothing with it must have some root, some founds Humi tion, some fewel, some action to give i daily. life and being; and Meditation is the hath root, and this foundation: This is it Form must warm you; This is it, must fill you to be Souls with hallow'd Flames: Keep ou and I This, and you keep out the Sun; shu and it the Window against these Beams, and Cross, you will freeze, and shake with cold Exer It's This, must make the ways of God Body easie to you; it's This, must make them work pleasant, sweet, and amiable: This give hum them Charms, This strows the way with our Pearls, and shining Stones, which make Man the Soul enamour'd with it, and thus it cont flies to Heaven.

I V. Exercise.

Every day to study Humility: An Exer. and cife peremtorily commanded, Matth. 18 ing 3, 4. Luke 14. 7, 8. James 4. 6. Learn and of me, faith the Son of God, for I am meek, and lowly in heart, Matth. 11. 29. Learn of me! What? Not to raise the Dead, not to cleanse the Lepers, not to cast out Devils, not to give sight to the Blind, not to make the Deaf to hear, not to cure the Maimed, not to walk on the Water,

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Exer b. 18. Learn I am 29. e the ot to o the not n the

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Minds Water, not to feed five thousand Menthing with a few Loaves; no, but learn of me bunds Humility, in this Exercise your selves daily. And indeed greater Humility is the hath no Man shewn, for being in the is it Form of God, and thinking it no robbery you to be equal with God, he humbled himself, P ou and took upon him the form of a Servant, shu and became obedient to the death of the and Cross, faith the Apostle, Phil. 2. 6, 7. This cold Exercise consists not onely in forcing the God Body into a submissive Posture, but them working the Mind into very low, and give humble thoughts of our selves, and of with our worth; and he is a truly humble make Man, that doth despise himself, and is hus it contented to be counted not onely humble, but vile, and wretched too; that refers all the honour done to himfelf, unto God, and rejoyces in being despised, and is proud of nothing so much, as being ill spoken of and despiting praise and glory; that compares his fins with the good works of others, and upon that of finners, and worse than others; that affects no applause in what he doth for God, or for his Neighbour; is contented, לעצמר his defects and infirmities should be Maffech A-both. c. 2. known, bears Injuries patiently, is glad sect. 8.

R. Bechai. of mean imployments to shew his love ous, I in Chobat. to God, doth not care for being know e con Lebaboth,c. puts all thing under his feet, and look neanes שרסנים upon himself as nothing; is circumsped thrist.

and modest, delights not in superfluor check talk, laughs but seldom, fixes his eyes o es, in

לבניעה the ground, with the Publicane, is also efore עבוית the ground, with the Publicane, is also efore עבוית med to lift them up to Heaven, smitt hould upon his breast, and cries from a might and Action fense of his own vileness, Lord, be merch God signa hu-ful to me a Sinner: That mistrusts him oly de militatis felf, sets no high value on what hented, quinque. Primum, doth, contemns the pomp and grander shom of the World, admires nothing but God ind to in spiritum furm domi- and is well pleased with being made as the on h nium exer-the filth of the World, and as the off ear w cet, quando quis irâ scouring of all things: That doth thin shom excandescit in illum.

Secundum, eates, of the least drop of drink, he drinks in in the care and though the circumstances he is un ther patienter der, and the place, office, calling, an ents of sert, quan-condition, he is in, bids him use discrepanded infortution, in shewing and expressing his humiks in opibus mility, yet in his mind throws himself a that decidit. the feet, not onely of Equals and Suprour h accidit. Tertium. Eum quis

fpernit eum, qui ipsum laudat ob factum bonum, & confitetur peccatus re no quod refertur eum commifife. Quartum, Cum quis ad honorem magnas divitias promovetur, & in pracedenti humilitate & mangan; T

tudine perfeverat. Quintum, Cum quis feipfum corripit.

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s lov jous, but of Inferious too, and could now e contented to wash the Feet of the look neanest Servant of his Lord and Master aspect brist Jesus; That can hear a Friendly fluor check with Meekness, can ask forgive-yes a els, in case he doth unawares offenda ash efore others, and is contented, men smitt hould misconstrue his innocent Words, night and Actions, and Gestures, and Behaviour, merco God doth but know the pious, and him oly designs, he hath in them; That is conat hented, that those whom he loves, and in nder whom he trusted, and who have been Go ind to him, should forsake him, abanas the on him, and persecute him, and can be of ear with the ingratitude of Men, to thin whom he hath done many good turns, and can find more comfort and satisfactioninks nin the light of Gods Countenance, then had can find more comfort and satisfactioninks nin the light of Gods Countenance, then is un ther Men do in the Favours, and Preg, an ents of the greatest Monarchs; That can discremodestly decline great Employments, and is he hinks himself untit for weighty Provinces; self a that can be contented to see his Neigh-Suprour honour'd, and himself slighted, and ath courage to refuse such Honours, as re not convenient for his place, and statimanis in; That submits to the Will of God in all hings, and both hopes, and quietly waits for he Salvation of the Lord.

riours

And

And this is that Humility, the Gospe it with preffes, and whereof the Captain of ou to Sal Salvation, hath given us to illustrious a dictate

Vid. Cassi- Example. This is that Virtue which Cassin their line and Collate an justly calls the Corner-stone of all Vive And tues, the Foundation of Religion, the Law Humin der to intimate Converses with the Almight selves ty, and a gift beyond that of Miracles; and are, we this is that Employment which just others deferves our Care, and Labour, and exer from cife.

When Austin the Monk had summor nication lib. 2. e. 2. ed the British Bishops and Clergy theast a

Conform to the Church of Rome, and commy yelld obedience and submission to the there see, the Britans consulted with a certa gethe holy Man, to know whether he though that gethe it expedient for them to submit to Australia that gether than the submit to Australia that gether the submit to the su The good old man told then Devil That if they found him to be a man may God, and a true follower of Jesus, the with should not dispute their Submission, an Spher the onely Character to know that, faid to the was to see and take notice whether vancousere a meek and humble Man: If bemee were, it was a certain fign that he bore to doth Yoak of Christ, but if stout and prought the Nativer his pretences might be, rour could not be of God. And according eft M when they found the infolent Monk carr on t

when

rospett with a high hand, and scarce vouchsafe of ou to Salute them; they rejected his proud ous a dictates, though it was with the loss of their lives.

And though I like not that piece of Las Humility, whereby men confess them-

lmight selves Guilty of the same sins, that others are, when they are not, on purpose to win just others to Repentance, or to preserve them

lexer from despair, as he in * Ruffinus, who * Vid Rufwhen his Neighbour had committed For fin vit. Pat.

nmor nication, and thereupon was ready to

gy t cast away all hope, pretended to have
and t committed the same Crime, that he might
the thereby oblige him to apply himself to-

certa gether with him to the severities of Re-

oug pentance; yet as no man is to do evil,

Austi that good may come from it, and as the then Devil is not to be gratified, that God

aan may be pleased, so where a Christian,

the with || Eugenia, when moving in the || Kid. Mar-

Sphere of Honour and Dignity, can stoop 28. December to the humblest, and lowest Offices to address of Meno-ter vance God's Glory, and with King † A-log. Grance God's Glory, and with King † A-log. Grance Corum, 24. December, think so meanly of himself, that he December doth not think himself worthy to name † Vid. Vincent. Spec.

prou the Name of God, and with the Empe- Hiftor. lib.

rour Theodofius, converse with the mean- 15.

ding est Men, that have the Image of God upcar on them; and with the noble Olympias

in

in Palladius, can lead a life without the least affectation of Vain-glory, carry a mind about him, free from Arrogance in the midst of a thousand acclamations; and not be ashamed of the meanest habit, ho nour all Men, succour the Weak, attend the Sick, help the Lame, protect the Aged, relieve the Distressed, be serviceable and charitable to the poorest and meanest, shed tears abundantly from the considera-

Martyral tion of his own vileness, and can, with EnRom. 14 phrasia, stoop to him that hates him, and
molog. Gra. pray for the person that hath injured him,
25 Julii. and move his fellow Christians to be kind
Frater quidam inter. to him, and with the Prophet David takes
rogavit Se- it kindly when he is reproved, and innum, quid stead of being angry, thanks the faithlitas? Et ful Monitor. Such a one may promise
respondit ei himself the special presence of the High
bene facias and Losty one, who Inhabits Eternity,
his qui ti- for with him will I dwell, saith the Lord,
bi malesaciunt. Pe- that is of a contrite and humble Spirit, Isal
lag. in Vit. 17. 15.
Pa. c. 63.

And though this be look'd upon by the Frantick World, as baseness of Spirit, Cowardize, and a low-bred mind, yet such is the Nature of Religion, that God's thoughts are not, as our thoughts, nor are his ways, as our ways, and what is highly esteemed among Men,

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Men,

of God must be an Enemy to the World, James 4. 4. and be so far from conforming to the World, that he must become a Fool in the Eyes of the World, I Cor. 3. 18.

I have read of a Pious man (whether it be Parable or History, it matters not) who having a Demoniack brought to him, to expel the Devil out of him, was after great importunity perswaded to command the evil Spirit to depart from God's Creature. The Fiend hearing the unwelcome voice, cried out, I go, but pray tell me Father, who they are, that be the Sheep, and who the Goats, the Gospel speaks of. The humble man replied, Who the Sheep are, God knows, but fure I am, that I am one of the Goats. And when he had faid fo, the Fiend replied, this Humility is the Charm that drives me out. No doubt this is a powerful Weapon to keep off and reful the great Enemy, and he that Exercises himself in this Humility, imitates the best Pattern, even God himself, whose Humility is fuch, that Men and Angels fland amazed at it; and it could not have entred into our thoughts, that God E 3 could

we find he doth, if himself had not been a L pleased to reveal this self-humiliation of Su He hath revealed it, and we have fee is the the Almighty enter into a Virgins won it. w to be born of her, whom he had mad old, before; We have feen how the Son other God hath loved his Enemies, even with christ that dearness and tenderness, that hout H hath laid down his life for them; W holy have feen how the Omnipotent Create Human Courts his Creatures, his Rebellious Sub touch jects, to Repentance; We have feen how Th notwithstanding the frequent repulse riche they give him, notwithstanding their for on, a quent refufals of his stupendious offers, he fins, renews his Entreaties, repeats his Expost lations, and when the Prodigal wretch yet a far off, and approaching his Father house with fear and trembling, runs and hath compassion, and falls upon his neck and kiffes him.

This Humility makes us like unto the Angels of God, for as bright and as glori ous Ministers as they are, as powerfu Princes as they are, for the Kings of the Earth are subject to their power, yet be hold, they fly down from above, and M nister to those, that shall be Heirs of Sal vation, even to the meanest Saint, to

Afs c rite lity, of th of a Dev and man thiy art me, con frau mai

heid, the poorest Believer, to a Paul in Prison, ot bee to a Daniel in a Lions Den. Hac Iter liation of Superis ad magni Testa Tonantis. This we see is the way that leads to Glory: so true is women, what the Religious Syncletica faid of mad old, That as a Ship cannot be held toge-Son other without Nails, so a Christian, and n wit christ Jesus cannot hold together withhat hout Humility. The Tree of Life, faid the holy Hyperichius, grows in Heaven, and reate Humility is the Grace, that climbs and touches the Top of it.

This leads to the Highest joys, to the pulle richest content, to the greatest satisfactions.

eir fin on, and he is happier that fees his own ers, he fins, than he that fees an Angel, for an Numb. 22. posts. As can see a Spirit, but none but a Favou. 23. etch rite of Heaven beholds his fins with humiather lity, or felf-abhorrency. Antiquity speaks of the Devil appearing to one in the shape of an Angel of Light, and faying to the Devout Hermit, I am the Angel Gabriel, and am fent to thee: Oh, faid the Devout man, Take heed thou dost not mistake thy Message, or the Man, to whom thou art fent; I am fure, thou art not fent to me, for I am not worthy of the fight or company of Angels; and hereupon the fraudulent Spirit disappeared. In the same manner he appeared to another, laying,

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I am Christ, come down from the Reons of Glory to visit thee: The humb Man answered, I do not desire to mes; Christ in this Life; all my hope is, I she Holy fee him in the next.

Humility eludes, and mocks the Str tagems of the Prince of Darkness may and how God rewards, and crown it, the Bleffed Virgin hath told us Luke 1. 51, 52. He hath shewed strengt betw with bis Arm, he bath scattered the proud in the imagination of their heart He bath put down the Mighty from their feats, and hath exalted the humble an meek.

Indeed, we see how Meadows, an Vallies are laden with Fruit, and Corn and Enamell'd with Flowers, while the higher Mountains remain barren, and unfruitful. O Christians, did you but know what Treasures lie hid in this Exercise, you would be so far from count ing it troublesome, that you would be ambitious of it. In this Exercise confifteth the Mystery of Religion; the richest Influences of Heaven come down upon the Soul, that looks upon her felf, as nothing. To her the Almighty reveales himself, and here he is ready to build Tabernacles; the sweetest communi-

munic him, he th the I great himse ble S first the ! igno that the I fing was Mar

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Reg munications of Grace are vouchfafed to him, that is acquainted with this lowfiumb ness; into such a heart the Joys of the to f In Holy Ghost flow with a Spring-tide; and he that would understand the secrets of the Lord, this is the School where he may learn them; and if he become a great proficient here, he may promife himself a more then ordinary intercourse rengt betwen God and his Soul. The humble Shepherds are honoured with the bear first news of Christ's Nativity, while the lofty Pharifees at Ferufalem are kept ignorant of these Glad Tidings; and that which mov'd God to fend Nathan the Prophet to David, to tell him of his fingular love and compassion to him, was the voice of that Great humble Man, I will yet be more vile then thus, and will be base in mine own eyes, 2 Sam. 6. 22.

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I'll conclude this Exercise with a pasfage out of a Learned Jew. The advan- *R. Bechai tages of Humility, faith he, confist in Six Haddajan Particulars, Three whereof do respect this Present, and three the next Life. First, It ca. 7. fol. makes a Man contented in all Conditions; 64. Edit.

Mant.1589 תיעלת הכניעה בעונני חעולם הוה והעולם הבא דם ששה הברים וגו אחר מהם שישם בחלקו וגוי

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for he that's proud and arrogant, the whole with an he, in a World, and all that's in it, is not able to they we satisfie his lofty and refing thoughts, much less that, which God hath appointed him for dered, World his Portion; but be that is bumble, live by real contentedly, and is satisfied with what Providence bath allotted him. Secondly, The Humble Man bears adversity patiently wheras the Proud Mans fear is great, and bis Patience intonsederable, when troubles come upon him. Thirdly, The Humble Man is grateful and acceptable to Men and Men love him and esteem him: And to this purpose I must tell you a Story of a King, that being asked, How he came to be so great; Answered, That he never Saw any Man, whom he did not esteem wifer, than himself; and those that he look'd upon to be wifer than himfelf them he ever thought to fear God, more than himself: and if he met with any, that was manifestly more foolish than himself, be presently reflected, that this Man would have a less account to give unto God in the last day, then himself: If he met with any that were older then himself, he humbly thought, that their Merits must needs be greater than his own; and if those, he met with, were younger then himself, he considered, that their sins must needs be fewer; then his own; if he met with

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with any of his equals, their heart, thought he, in all likelihood, is better then mine; if they were richer then himself, he considered, that they did more good in the World then himself; if poorer, that then by reason of their poverty they must needs bave more humble and contrite hearts, and therefore be better, then himself. Fourthly, The humble man arrives to true and folid wisdom before other men, not onely because be is destrous to learn, and loves to fit at the feet of his Teachers, but God also belps him to attain unto more, then ordinary wisdom; whereas the proud and haughty, being loth to learn that wifdom, which crofses flesh and blood, remains ignorant of the most solid wisdom. Fifthly, The humble man runs more chearfully in the ways of Gods Testimonies, boggles at nothing that God commands, and expresses alacrity, and readiness, at the voice of the greatest, and weightiest, as well as at the least, and easiest Precepts. Sixthly, The humble mans devotion is the onely acceptable devotion to God, his Sins are pardoned, his Iniquities are eafily forgiven, For an humble and a contrite heart, Q God, thou wilt not despise.

V. Exercife.

Every day to bridle our Tongues, and ther, ye fet a Watch over the doors of our Lips, an following to take care that our Speech be always wit ing. 3 Grace Season'd with Salt, that we may knowny. 5.1 how to answer every man; An Exercise et others joyn'd, Col. 4. 6. Ephef. 4. 25, 29. Ephe words. 5. 3, 4. Matth. 12. 34, 35, 36. It wa Scriptt a good Observation of one, who Travelle Railing with some Men, that talk'd loosly and in and de considerately, and whom St. Anthony the Counseller took for excellent Company fention Yes (saith he) they are good Men, but sing, a tery. with a Lock and Key, for whoever please 20. I may go in, and take away what they pol fels: His meaning was, That they took no care of their Words, that the Door of their Lips was always open, and that they talk'd any thing that came into their Minds. The Tongue, faith St. James, is a little Member, but contains a world of Iniquity, James 4. 5, 6. So that the great nels of the danger, enforces the necessity of this Exercise.

This Exercise consists partly in watching against the sins, the Tongue is subject to, partly in using the Tongue to such discourses, as are most proper for a man, that

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hat pretends to be a follower of Jefus. The fins of the Tongue are without numand | ber, yet the most remarkable are these ollowing: 1. Blasphemy. 2. Murmuring. 3. Desending our sins. 4. Perjury. 5. Lying. 6. Detraction. 7. Accusing ife en others falsly. 8. Much speaking. 9. Idle words. 10. Profane jesting, or abusing of t wa Scripture. 11. Indiscreet expressions. 12. vell Railing. 13. Quarreling. 14 Laughing, ad in and deriding those that are serious. 15.Evil by the Counsel. 16. Sowing of Discord and Disfention among Neighbours. 17. Curfing, and customary Swearing. 18. Flattery. 19. Double tongued dealings. 20. False Reports. 21. Boasting, and fpeaking in ones own Praise. 22. Revelation of a Secret. In vain doth he pretend to exercise himself unto Godlines, that watches not against these sins, or feeing himself in danger of running into them, steps not back, or climbs up with his thoughts to Heaven, as he that fees a wild Beast coming towards him, climbs up into a Tree, to fecure himfelf.

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There is hardly any Precept either more spoken of, or recommended more, either by the Holy Ghost in Scripture, or by holy, wife, and fober men in their Books.

Books, then this wanching over our frend b tongues, and words, and speeches, for in fore ex deed By thy Words thou shalt be Justified gave to and by the Words thou shalt be Conden our Ton ned, faith Christ, Matth 12. 37. Before why the the power of Godline's was turned into of Cond a Form; the Christians that lived then be infor studied this point with that care and rum in assiduity, and became such Proficients in ing the it, that men might converse with them cause t and keep them company a week toge is the ther, and not hear one idle word drop and w from them, but what was to the use of Men Judgm edifying, and Ministered Grace unto the hearers; and till men come to believe that their tongues are not their own. but Gods, who made them and delign. ed them for the noblest uses, and must therefore be employed as he shall think fit to direct, they are yet far from the Kingdom of God, and Aliens from that Common-wealth of Saints, who are to be Heirs of Salvation; and he knows not what Self-denial means, that doth not deny himself in speaking things which the Holy Ghost hath forbid, and thought improper, undecent, or extravagant, and he that cannot speak, but must offend in one or other of the aforementioned particulars, had better hold his tongue, and spend

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found his time in alence. It was there - QU ore excellent advice which St. Ambrofa Ambr. de or in ified. effed gave to his people. Let's learn to bold offic. lib.1. efor why shoulds't thou run thy self into danger into of Condemnation, when by silence thou mayest ther be infinitely safer? I have seen thousands and run into fin by speaking, but few by boldits in ing their peace; most men love to talk, becanse they know not bow to be quiet. He nem. is the wife man that knows when to speak, ogedrop and when to be filent; if of every idle word Men Shall give an account in the day of le of Judgment, how much more of filthy Comthe munications? Thy mind is the Lands and Houses, the beart is the Gold, the speech ieve thy Silver. Therefore make a Hedge about thy Lands, and cast up Trenches, against thy Thoughts, Arm thy House with dilia gent care, what the unreasonable passions like Thieves of do not break in and spoil its that no disorderly motion make an irrustion, and lay it waste, that shope that go by, may not pluck off the Grapes. I Watch over thy inward many do not neglect him a contemptable; the up thy Speech cut off its luxuriant Branches; let it not play tha wanton, lest it drag thee into fin; restrain it, keep it within its Banks, Water soon gathers Mud; Bind up thy Senses, let them

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and to open it when there is occasion and to open it when there is necessity. Bring the tongue under the Ivak, and let it subject to the Reason. Keep the Bride in thine own hands, weigh the words in Balance, that the sense may be ponderous the speech folid, and the words move with

in their bounds.

But watching against the fins of the Tongue is but one half of this Exer cife, speaking of God and heavenly an spiritual things is another, as we may fe Col. 3.16. all Exercise commanded a ready in the days of Moses, Deut. 6. 6,7. and duely observ'd by men, who too care of their Salvation, long before th Gospel was proclaimed in the World which makes the Prophet take notice Then they who feared the Lord spake often one to another, and the Lord hearken'd an beard it; and a Book of Remembrance wa written before him, for them that feare the Lord, and thought upon his Name, an they shall be mine, faith the Lard of Hosts in that day when I make up my Jewels, an I will spare them, as a man spareth his ow son that serves him, Mal. 3. 16, 17.

Indeed Spiritual and Heavenly thing a cor. 12, are the best things, and therefore deserve

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urspeaking of them. If meaner things, * This sent duo, r trifles are thought worth discoursing qui Legem f, why should not the greatest, most ex-trastant, ellent, and noblest, be worth talking of ? Shekinah specially when we converse with per-Rabbini in ons that profess the same Faith with us. Pirke Ahere is hardly any man, that makes a Non funt new of Religion, or frequents the pub-in Convenck Ordinances of God, but will grant & Deus sit nd confess, That the concerns of God, quartus, snd of our Souls, do infinitely exceed ve multi st. I Earthly Objects in Worth, Value and fint, ipfe y and ignity; but then, not to speak of them is Maho. Alay fe d a nomission, which contradicts that belief, cor. Surat. nd makes that faith all shadow, and ima- 58. 6. 5 ery. He that believes that these are the vocatur too eft things; and yet cares not for discourre th ng of them to his Neighbour, gives him-quia ubiorld If the lie, and filently confesses, that gregatifunt otice hatever his pretence may be, they are Justi, invee ofte he meanest, lowest, and most inconside- isis. Midd and ble things, for he doth not think them rath. Tilice wa orth opening his lips about them. And feare these are the best, so they are the most ne, and ecessary things, Luke 10.42. Can there Hofts any thing more needful, then God's ls, and wour? any thing more necessary, than bis ow le Love of God? any thing of greater thing ecessity than the true way to inherit ernal Life? Without it we deny our beleferve

CONVID-

ing, and dependance upon God, and d claim our Relation to him, as his Cre tures, as his Servants, as his Children, p our felves into the number of his Enemie make our felves Objects of his Anger, nounce our Allegiance to him, and depri our felves of all those Comforts, which rife from a sense of his Paternal Protect on and Providence; and if they be t most necessary things, certainly they ferve, certainly they challenge our fi quent discoursing of them, for we then fore talk of our Worldly Affairs, cause we look upon them as necessar and by making this our Rule, we co fess the absolute necessity of speaking things, that are infinitely more necel ry.

We can be happy without Riches, ha py without Honour and Applause fro men, happy without a Palace, hap without a Vineyard, happy without a f Barn, but we cannot be happy with Grace, without Godliness, or without sense of the Divine Goodness. Spiritual things are most necessary, mo necessary than Meat, and Drink, a Cloathing, or Provision, and because mo necessary than these, it must unavoidab follow, that it is more necessary to talk!

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gether of the things, that belong to our Peace, than of what we shall eat, or of what we shall drink, or of where withal we shall be cloathed, and so much Christ intimates in that faying, Matth. 6. 33. Seek ye first the Kingdom of God, and its

Righteousness.

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And as these Heavenly Objects are the most necessary things, so they are matters of the greatest consequence; an everlasting Estate depends upon them; Where a man embraces them, as his greatest Treasure, an Eternity of Joy attends him, where he flights, or despites them, an Eternity of Torments follows him at his heels, and shall not things of that consequence merit our conserences about them? The man that fears his House may be on Fire, talks of nothing so much as his fears, and the damage he shall suffer by the Conflagration. The man that hopes to inherit such an Estate, or such a curious Seat, is wonderfully pleased with Discourses of the Situation, of the largeness, fairness, fruitfulness, and pleafantness of the place, and shall he that hath either reason to fear, that his Portion shall ere long be howling and gnashing of teeth, in an eternal Prison, or hath teasonable hopes that an everlasting Kingdom of Joy, and Bliss, and Glory, sha fall to his share, before a few days of years come to an end, shall, or can he still under these hopes or sears, and not ex press his sense of it to his Neighbour who he meets him?

What are our Tongues given us for but for Discourses and Conferences this Nature? If the righteous man the onely wife man, as Solomon affur us, and profecutes the true end of Creation, and consequently is a Patter or Original for others to write Cop by, then from the employment he pr his tongue to, we may conclude, wh it is created for, and of this emplo ment, the inspired King gives us an count, Psalm 37: 30. For the mouth the Righteous, saith he, speaketh Wisdo and his Tongue talks of Judgement. be able to discourse of secular Assair and Businesses of our Callings, and P fessions in the World, is indeed one en why that Member was added to rest, but it is one of the lower and so ordinate ends: The chief and princi end, is this we speak of, for whater things God makes any Creature capa of, the noblest Acts of that Creature the chief end for which it was vou

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fafed a Being, and from hence the confequence is very easie, that discoursing of Spiritual things must needs be the chief end, for which our Tongues were given us, for these are the noblest Acts, our Tongues are capable of, such discourses being the Trumpets as it were, whereby we Praise and Magnify our Maker, and shew forth the Glory of our great Redeemer, and Proclaim his Goodness to the Children of Men: We know that God made all things for his Glory, indeed without it he could not have acted like Himfelf, or like an Infinite Spirit of Infinite Wisdom and Goodness; and then certainly our Tongues are chiefly defigned for fuch Conferences; and he that neglects this Exercise, frustrates God's Designs, and reverses as much as in him lies, the very end of his Creation, For ye are a chosen Generation, a Royal Priestbood, a hely Nation, a peculiar People, that ye should shew forth the Praises of him, who hath called you out of Parkness into bis marvelous Light, I Per. 2.9.

How can we want matter of Discourse, when we hear so many Sermons, when we have liberty to peruse the Holy Scriptures, and read such variety of good

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Books,

Books, which are fo many Comments up on the Bible? Not a Precept in the Gospel, that is given to regulate our Thoughts, or Words, or Actions, or Pal fions; not a Command, not a Direct on left us by our Master, but is a di Subject for fuch Holy Conferences: Our Experience will administer matter in these Cases; What experience we have had of Gods goodness; what experi ence of the fulfilling of such a Promise What experience in Prayer; What ex perience in Mortification; What we have found in fuch a Duty; What effect our earnest striving, and wrest ling with Almighty God, hath had What influence fuch a Fast, or Absti nence hath had upon us; What conten we have found under such severities What Affiftances of Gods Spirit we have found in our fighting against Tempta tions; What comfort in such Afflictions What hath kept us from finking; How God hath supported us in such a Cala mity, and hath been our refuge, and present help in the time of Trouble when the Earth hath been moved, and when the Hills have been ready to be call into the midst of the Sea.

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enough to Discourse of? Do we find no Remora's, no Impediments, that let supthe us in our course to Heaven? Do not we fall short of that Christian Persecti-Our Paf rection, the Holy Ghost urges ? And is not a fir the zeal, and fervency for Gods glory, we find in our selves very inconsidera-Our ble? Are we not very apt to fink into r in Hypocrify, and to be backward to the have greater and weightier matters of the peri. Law 2 Do we not embrace Excules suggested by the Devil, whereby we leave the most excellent Duties undone? Do not we find Imperfections, and Infirmities in our holy performances. Do we find no coldness, no deadness, no indisposedness in Gods Service if we do, how can we want matter of Difcourse ?

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How many good thoughts come into our Minds, when we wake first in the Morning, when we In down at Night, when we are walking, when we are fitting down, when we light into ill Company, when we meet with good Society, when we meet with Signal Providences, and Deliverances, when we re-ceive unexpected Bleffings from Heaven, when Men wrong us or do us an Injury? What edifying expressions and discourses may ob

may we build upon these thoughts, and lo ma contemplations, when we visit one and want I ther?

How many excellent examples of he conver ly Men and Women may we pitch up What on in our Discourses? Can there be mon vails edifying Discourse, than to relate an makes represent to one another the Holy Ad What ons of Saints, either departed, or leals? ving yet ? how humble St. Paul was, how What couragious St. Peter, how fervent De to the vid, how meek Moses, how patient Fob that se How fuch a one scorned to be called the How Son of Pharaohs Daughter, and fix'd hi What eyes upon the great Recompence of Reption ward? another took pleasure in being rety, an viled: another thanked God in the midf which of Torments, another Pray'd for those Christ that Stoned him, another chose Poverty Burth and Contempt, and the loss of all things of suc that he might win Christ. Excellent cate of matter of holy Discourse, and such as cens in all probability St. James did aim, and and n point at, James 5. 10. Take, my Brethren, Juch the Prophets, who have spoken in the Name Door of the Lord, for an Example of Suffering, af make fliction, and of patience.

And if this will not do, there are for trove many Motives, and encouraging Argu-And ments to Goodness, both we and others ampl

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an do make use of, that we may as soon and want Light at Noon, as matter of Pious and Religious Conference, when we of he converse with our Fellow-Christians:

In what moves us to be meek? What premore vails with us to be patient? What makes us contented in all conditions?

Add What composes our Spirits in siery Tryor hals? What puts us upon Self-denial? show What Incentives do we make choice of De to the Love of God? How came we by Job that serious Frame of Spirit we are in? ed the How came we to conquer fuch a Luft? 'd h What did we to vanquish such a Corruf Reption? How did we compals that Faciling re ty, and Willingness, to conform to God, mids which seems to be in us? How came that christ's Yoak to be easie to us, and his verty Burthen light? How came we to be rid hings of such a Sin? How came we to Extra ellen cate our selves from such Snares, and Dech as ceits of the Devil? The various ways and and methods, whereby we do arrive to three fuch perfections as these, are so many Name Doors of Urterance, and will ferve to g, af make us open our mouths boldly; and he that doth fo, doth without all con-Argu-And to illustrate this exercise by some ex-thers amples, it will not be impertinent to set do down

down here the Discourse of the Twelv Paschas, c. Hermits in Paschasius, that meeting one a Week, gave one another an Account their Spiritual Progress, and thriving Grace, and one of their Conferences w systems with us to be patient?

miro ket us contented in all conditions? The First said, Every day I watch world gainst evil Thoughts, and Lusts, as I do against Serpents and Scorpions; and The affoon as I find them using in my hear Turn I threaten them, and am heartily angr Olives, with them, and chide them for the deeme infolence and faucines, and ask them his Pa How they dare be so bold, as to prophan for my a Temple of the Holy Ghaft A Holy Go Te

rloles heb tems to be in use How came sin The Second Said , I look upon m Sould felf every day as a Stranger in and Plant. grims that must suffer many inconvent The encies, troubles and injuries, till I com Eyes of to my Journeys end; and I ever look Angel upon the Morrow, as the day, wherein Dream thall be deliver d from the burthen the Stope Flesh mand from all possibility of Love, finning, and so bear up, under all the upon Crosses, that befall me, or door took Mank

The Third faid, Every day very early more in the Morning I get up, and go to my Electi nwot

kercile him lelf unto Godfine!

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well and, and throwing my self down upon your face, adore him, and intercede with antiim for the whole World; and this done, and go and deny my Body that ease and atisfaction, which slesh and blood doth rave, on purpose to Crucisia the World o my self, and my self cunto the teh world.

The Fourth said, Every day I take a hear Furn, and walk upon the Mount of lives, and there behold my Dear Rether the deemer Bleeding, and do so Reslect on his Passion, and the Agonies he endured or my Sin, till the Spectacle melts me into Tears, and forces me into very strong Resolutions to imitate him, whom my Soul doth love will along a soul doth love will along a soul doth love.

The Fifth faid, Every day with the Eyes of my Understanding; I behold the Angels of God (as Jacob once did in a prein Dream) Ascending and Descending for the Salvation of Mens Souls; and this Love, and Care, and Tenderness so works upon me, that I do both wish that all Mankind may be saved, and come to the knowledge of the Truth, and do give more diligence to make my Calling and God.

The

The Sixth said, Every day, I make my business to Meditate on that says of Christ, Come to me all that labour a are heavy laden, and I will refresh you, to my Toak upon you, and I fancy I hear the Voice behind me, O Christians, if you me to be my Brethren, suffer with me, that may Reign with me; Die with me, that may live with me; Conquer with me, the ye may sit with me in my Throne, even a overcame, and am set down with my Fath in his Throne.

The Seventh said, Every day I still Council with three grave Senators, Fair Hope, and Charity, and the effect of the Consultation is, my Faith becomes mo firm, my Hope more lively, my Charimore spreading, and more servent, as I dare not willingly offend any me but think my self obliged to suffer long, and to be kind, not to behave no felf unseemly, not to seek my own, not be easily provoked, and to think evil.

The Eighth said, Every day I do e pect the Devil, and look for his Assault and Stratagems, and when I see him coming in my Mind, I run to God, and him

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my self under the shadow of his Wings, and beg hard that his fiery Darts may not hurt me.

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The Ninth said, Every day with my thoughts I ascend into Heaven, and there listen to the Hallelujahs, and harmonious Voices, of the Blessed Angels, and refresh my mind, and all that is within me, with those melodious Songs, and when I do so, I die to the World, trample upon all these Sublunary objects, and despise those things which sensual men admire, as dirt and dung.

The Tenth said, Every day, I do set God before me, and look upon him as present, and standing on my right hand, and I strive to have this thought continually in mind, whence it comes to pass, that I speak, and do nothing but with great consideration and deliberation.

The Eleventh said, Every day I call the Graces and Gifts of Gods Spirit about me, and when I am going out, I cry, Where are you all, come about me my faithful Servants, and these are the Retinue, I go attended withal; in this State, and Pomp, I set forth, with this Guard about

bout me I walk, and no Devil dares proach to hurt me.

The Twelfth said, Where-ever I go, see my Sins go before me, and wheth I look on my Right or Lest hand, the still appear to me in very dreadful shape and that makes me every day take view of Hell, and there I behold with amazement the many millions of pootormented Creatures, that how I an shriek, and lament, that they have no glected so great a Salvation, and the doleful cry makes me watch against every weight, and every sin, which does seafily beset me.

And now, Brethren, If there be an consolation in Christ, if any comfort of love if any fellowship of the Spirit, if any bow els and mercies, fulfil ye my joy; and let no this Exercise seem grievous to you. Pleas not that it is out of fashion; if it be so do you make it modish. You know who it is that beseeches you by the Mercies of God, not to conform your selves to the World

Rom.12.2 God, not to conform your selves to the World.

If it be out of fashion to be saved, will you therefore resolve to be damn'd? Bear up against the stream; Be not ashamed of Christ, and of his Gospel: You dan

not pl hould Rheto Florid more that y with but c Souls of Go of his Lang your bours withi vid. bath think carel

worth it. Wor Action foliate ty, y

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ires I go, heth , the shap take d wit f poo vl an ve ne d th st eve loes (be an flove bon et no Plea be fo v who cies o Vorld will Bear amed

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not plead this Excuse in the last day, why hould you alleadge it now . Here is no Rhetorick required, no Eloquence, no Florid Learning; O that you were but more sensible of your spiritual wants! O that your hearts were but more inflamed with the love of God! O that you did but observe God's dealings with your Souls more, and would take more notice of God's Providences, and the Operations of his Hands! You would not then want Language to express your selves in to your Children, Servants, Friends, Neighbours and Acquaintance, but the fense within would force you to fay with David, Come, and I will tell you what the Lord bath done for my Soul, Pfal. 66. 19: Do not think Heaven fo cheap a thing as your careles Neighbours do; either Christ and Heaven, and our future Glory, are worth talking of, or nothing can be worth Dare to prefer Heaven before the World; and in your Words, as well as Actions, manifest the fincerity of your refolution; you cannot pretend impossibility, you have a Tongue, you have Reason, you hear the Ministers of the Gospel, you lee God's Providences, you know Heaven and Hell are before you, you read many excellent Lessons, what should himder

der you from speaking of these weight uench things: It's but bending and applying you Tongues to fuch Subjects, and they yield as eafily, as they do when you ben them to frivolous, vain, and idle talk, gossiping, or complementing, or pratin of other Mens Matters. You will re the fweeter at night, when you have bee talking of good things in the day-time you'll go with greater comfort to Be your sleep and repose will be more ple fing, and satisfactory, when you have en ercised your Tongues in matters of the nature: When you talk of fuch heavenly and spiritual things, you are not expose to fo many Temptations, as otherwife you are, when in company with others you may fin in talking of your Neigh bours, you may fin in speaking of the A ctions of Kings and Princes, you may fu in telling things and passages for true which have no other foundation, but a ips frouncertain report, you may fin in foolid for justings, and jeering one another; but it his W discoursing of heavenly things, you are ntly safe, you are in God's way, God walk is, a with you, bears you company, and the E he ve nemy of your Souls will despair of premy of vailing with you, you shun the occasions you of evil, and you prepare your selves to low n quench

y you our N Christia vord n hofe, y nd wh iem, a It wa Ian un eing b oom i llicite nt to l prov eces, owna

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wench the fiery darts of the Devil: herey you may do good to others, comfort our Neighbours, support your fellowhristians, and in such Conferences a vord may drop from you, as may keep lofe, you discourse with, from despair, nd which may be an encouragement to nem, as long as they live.

beer Bed

It was bravely done of that Young-Hieron.

Ian under Decius his Persecution, who Vit. Pauli. eing by force tied upon a Down-bed in a c. 3. f the llicited to Uncleanness by a Harlot,

venlent to him by the Governour on purpose

pole provoke him to fin, bit his Tongue to provoke him to fin, bit his Tongue to exist eces, that the finart and pain might form all fence of Voluptuousness, and so the first in the Harlots face: But here we retire no such severity, but all that is existed from you in this Exercise, is to true ap your Tongues from evil, and your out a ps from speaking guile; to speak of the soolid lorious Honour of God's Majesty, and but it his Wondrous Works; to utter abunous are nely the memory of his great Good-

ou are intly the memory of his great Good-

walk is, and to declare his Righteousness.

the E he very Heathen have feen the neces- Stob Serm.

of pre y of this Exercise, therefore they shall 36 de Gar-casions your Judges in the Last day; and I rulitate. wes to now not how to express their sence of

quench this

Epidet. Enchirid. Takov Tiva

this duty better, than by fetting down to and t words of the fober Epictetus: Prescri liber thy felf a Rule, saith he, which thou may excep c 40,41,42 observe, when thou art either by thy self, belie Taken the company with others; Either be file to he cause in company with others; Either be file to he cause in or let the things thou speakest of, be necessarily and the street of the control of light, and trivial things, as Wre of the ling, and Horses, or Fencers, or Swords, dom. Meat, or Drink, neither spend thy time then praising, or dispraising Men; but let a Gods discourse be of something noble, decent, gra Hone and serious: but if this cannot be, hold tus, h peace. Thus did the Primitive Sain and and when they visited one another, the Word care was, to put one another in mind and t the Words, and Actions of their Graindee Redeemer, what he did, and what he pathere mised, and what he suffered; how king Tong he was to this Blind Man, how savourable to that Leper; how loving to the Landbarde how compassionate to the Blind, how go Heb. cious to his Enemies, how free and co municative to his Friends; what pity expressed to sinful Men, how meek he before his Accusers, how patient belt which his Tormentors; how he ran to kist inconfi Penitent, how he wept over the obl Matth nate Jews, and how he long'd for Me Indee Salvation. These were their discours Mour

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wn thand they would hardly give themselves rescribility to talk of their Worldly Affairs, may except necessity forced them; for they self, believ'd, that by their Charter, they were file to have their Conversation in Heaven, ecessa and this they thought imported talking much of their Heavenly Country, and Wre of the Joys and Hallelujahs of that Kingdords, dom. It was the custom of some Hea-Porphyr. de Antro. then Priests of old, in the service of their Nymph. let t Gods, to wash, or dip their Tongues in t, gra Honey; an excellent Emblem to teach hold t us, how our Tongues must be purished, Saint and fanctified, and feafoned with that er, the Word, which is sweeter than the Honey, mind and the Honey comb, Pfal. 19. 10. And r Graindeed then our Words are sweet, and he pathere is Milk and Honey under our owki Tongues, when we exhort, and admonish oural one another daily, taking heed lest we be e Lan barden'd through the deceitfulness of sin, ow g Heb. 3. 13.

VI Exercise.

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Every day to watch against those sins, kisst inconsiderable, an Exercise commanded Matth. 5. 19. 1 Cor. 5. 6. Jude vers. 23. or Me Indeed, Christ's whole Sermon upon the scours Mount is chiefly bent against those sins, which

which purblind Mortals are apt to mi call little, and trivial. The Pharife were fuch ill Divines, that they not on believed, but taught the people too, Th in the Ten Commandments nothing w forbid, but onely the gross errours Mens Lives, and Conversations: by e ample, in the fixth Commandment the thought, God required nothing, but a staining from downright Murther, an accordingly they made nothing of env or malice, or grudges, or fecret hear burnings; nothing of words spoke anger, nothing of contumelious speech nothing of giving Men ill names, or language, nothing of expressions, when by they derogated from their Neighbour credit, and wounded his reputation which wilful, and notorious mistake Christ rectifies in that Sermon, and bid them look for God's eternal wrath for these offences, as well, as for the great enormities. So in the feventh Command ment, they flattered themselves, that the did rarely well obey the great Lawgive when they kept themselves from being polluted with their Neighbours Wive and from the Act of Adultery; but the Son of God shews them their monstron errours, and proves to them, that no only

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only that deteltable Act is prohibited in that Law, but all those Acts, and Occafions, that lead to it, as wanton glances, lascivious thoughts, obscene expressions, running to places, where temptations grow, bad intentions, luftful touches, evil defires, and these he assures them lead to Hell, as well, as the groffer villanies. In the same manner, they restrain'd the third Commandment to Perjury only in a publick cause, and so thought light of customary Oaths; these were but matters of laughter, and the people by their permission, and approbation, in their common speeches and communications, swore by Heaven, and by Earth, by their Heads, and by Ferusalem, and he that did so, did not lose the reputation of a sober Man: The Lord Jesus protests against this abuse too, and lets them see, that He, who forbid Perjury, did forbid these common, and customary Oaths too, and was resolved to revenge, and punish the Offenders for so doing, and did not so much as permit firong Affeverations in common difcourse, and ordinary matters, but allow'd onely bare Affirmations, and Negations.

Loving those that loved them, and doing good to them, that did good to them,

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them, they thought, was all that God re-little Squired in that Royal Law, Thou shalt low this not thy Neighbour as thy self. Hating the tion for Enemies, or doing them all the mischie I say they could, they look'd upon onely, a ness self. a venial extravagance of passion. So Scribe they did but perform the task, and dur ter in of Prayer, they did not think, any in W could be committed in the manner of they the performance, and therefore wandring thoughts, and affectation of vain glory or laying the stress upon the length of Prayer, they thought were no sins at all or if fins, not worth regarding, or cor fessing. And by the same Rule the walk'd in their Alms, and Fasting, think ing the letter of the Law required n more, than the outward observance the duty: as for a fuitable frame of heart they did not look upon the want of it, a damnable, or worth their care to get supplied from Heaven. Thus these Mer lessen'd and extenuated their Offences and having once brought them into the number of little Sins, they excluded then from their care, and would not fuffe their Consciences to be troubled for them and though they had very severe Exercises, and disciplined their Bodies to a mi racle, yet they made watching again little

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od re little Sins no part of their Exercise; and It love this neglect draws that dreadful protestation from the Son of God, Matth. 5. 20. lischie I say unto you, That except your Righteousely, a ness shall exceed the Righteousness of the same Scribes and Pharisees, ye shall in no wife en-

duty ter into the Kingdom of God.

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little

my fir What these little Sins are, and how ner of they may be known, is a Question that ndring any Man of common sence may soon saglory tissie, and resolve himself in, that will either compare his Actions with the precepts of the Gospel, or attend, and observe his own neglects, or the practices of the such of his Neighbours, that in the Eye think of the World pals for lober Men, and red me yet are no thorough-paced Christians. How few are there, that make Consciheart ence of curbing their passions, of being it, a concern'd for the fins of others, of givget ing Alms according to their ability, of fee Mer speaking Truth, when they are in danger ences of losing something by the Truth, of obey-to the ing God more than Men, of being more then careful to please the Creator than the fuse Creature, of attention in a Sermon, of them fixing their thoughts and affections upon Exer God in Prayer, of ruminating upon what gains hate them? &c. Neglects of such Duties pass for Peccadillo's, and cunning fraus and in dissimulations, officious lyes, false we mised, rantings, secret over-reachings, mincing firm'd, of Oaths, telling of unchaste passage initiation churlish behaviour, unkindness to en ble Churlish behaviour, sandation, flattery, laughing a vow en gave you on the capturing and judging and convolution. sters, rash censuring and judging, and con you or tempt of others, or pride in Cloaths, Parmore ching or Painting, talking extravagant hearts over a Cup of Wine, fleeping at Churc mistru and carlesness in devotion, are Sins, which ty to few people take notice of, looking upor discon them as offences of the smaller size, an Indigras things easily pardoned, as they think ses. by Him, who delights not in the death of sins; a Sinner.

than i But, Sirs, as little, as these and other Debar Sins may seem in your eyes, we have we li Commission from the Almighty, to tell shall you, that you cannot be Christians, ex gove cept you exercise your watchfulness a ness c gainst all those sins, which the World is scend pleased to call by other names, than the sance Holy one of Israel is pleased to put upon them. A Christian hath Vow'd to please strive against all sin, whether great or bline small. This Oath of God is upon you, their

and

raud and in your Baptism, so much you prowe mised, and so much you have since conncin firm'd, by approving that your folemn flage initiation, or Introduction into the visiof the church of Christ. Will ye be false, of the your Promise? Will ye break your ing vow? Will ye Abjure, what then you all congave your consent to? Deceive not your Min elves, these sins are not little ones, door you onely call them so, that you may s, Par more freely commit them, and that your, gant hearts may not smite you for them; You hurd mistrust, they may provoke the Almighwhich ty to anger, and that you may not be upo discompos'd with the thoughts of Gods , an Indignation, you look upon them as trithink fles. Such fins formerly were no little atho fins; when men were better Christians, than now they are; it's onely the great othe Debauchery, and Viciousness of the age, nave we live in, that makes them so; But to tel shall this Age prescribe Rules to God to so, ex govern himself by? Shall the Wickedness a ness of the Times oblige God to condend the Mana Impiety, and in Complaints. orld is scend to Mens Impiety, and in Complain the fance to their Folly, cause him to make tupos no more of their fins, than they are d to pleased to do? Shall Men, wilfully reat or blind, tell the Almighty what colour n you, their fins are of, or how he must interand pret pret them, that fearches the heart, and there int reins ?

Can any fin be little that is committed against an Infinite Majesty? Can a ingly ny Affront be small that's levell'd agains the nathim, whose Brightness dazles the eyes a Enmit Angels? If it were not against a Law a impossion, it could not be sin; but is not the sins of fame Authority to be seen in the lead you b Precept, as well as the greatest? Dot whom one God give the greater, and anothe small the lesser Injunctions? And if the same your God be flighted in the greater and le not of fer Laws, will not the same God find particular to lash the boldness of the offer lieve der ?

How is it possible you can love God mand while you do not exercise your selves i rooting out of these lesser sins? Car you love God and fight against him Can you be enamoured with him, and affront his Holiness? Can you tell us way, how to reconcile Gods Purity with your Uncleanness? you cannot but be fensible that these (you call) lesser sin offend him, and is this your love to him to disobey him? Is this your affection to him, to do what you know will cros his Will and Pleasure? Is this your re spect to him, to disoblige him in thing

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nd the intends for your eternal Welfare? Let the fin be never fo small, you do nmit llow your felves in, while you wil-Can ingly indulge your selves in it, it looses gain the name of an Infirmity, and passes for yes a Enmity in the sight of Heaven, and it's aw a impossible that Love to God, and wilful of the should ever consist together. Do leal you believe, that Servant loves you, to Dot whom you have spoken often to do some othe small thing about you, and yet with all fam your Entreaties, and Caresses you cand le not oblige him to gratifie you in that find particular? Would you have God beoffer lieve you, that you love him, when you are loath to do what soever he com-God mands you? It love to God does not make you ready unto every good work, Car it is not Love but Hypocrifie; love him will make things easie, and did you love and God with fincerity, you would not leave us a Circumstance undone, if you knew that with he had enjoyned it. ut be Why should you cheat your selves?

why should you delude your selves in a thing so palpable? Whatever you may imagine, these lesser sins are but Baits to lead you on to greater. The Per-Tavern. sir response at this day are great takers of Opi-Pers Trav. hing um, and first they take no more than

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the head of a Pin, increasing their Do by degrees, till they come to take a quantity of half a Nutmeg; when the are come to that pitch, they dare no give over, for fear of endangering the Lives: a true Emblem of those fins, the World calls little and inconsiderable The lesser Doses, like small Wedge widen the Clest, and are preparative for greater, and invite men to take larger proportion, till at last it become dangerous to cashier and part with them and thus by little and little men sin into the Gulf.

As much as Hazael abhorr'd the Villanies Elisha spoke of, the little fins has a Kings 8 then lived in, brought him at last to the

monstrous Iniquity, he at first tremble at. Judas lookt upon Covetuousness as an inconsiderable sin, and made a great matter of it, but it brought him at last to Treason Strange that you should not see the Danger! Nay you cannot promise your selves Gods preventing or restraining Grace to preserve you from falling into greater sins, while you continue in the lesser; For by these lesser sins, you drive away Gods Spirit, bring a Consumption on your Graces, and thrust the Almighty away from you

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If he do keep you from greater enor. mities, it is his superabundant Mercy, and Goodness, but you cannot reckon upon't, you cannot be fure of it, you do enough to make him take away his Spirit, the Prop that must support you, and if that be gone, the House must fall, and great must be its ruine. If God depart from you, you are left to the malice of the Devil, and he'll be fure so to manage those lesser fins in you, that they shall advance into hideous Offences, and fo water the Tares, that are scattered up and down in your Souls, that the whole Field in time shall be over-run with them, and the water that comes but to the Ancles now, shall ere long come up to the Knees, to the Neck, and to the Head, and drown you.

Bitterness, and Wrath, and Anger, and Clamour, and evil speaking and Malice, How little do Men make of these Sins? yet they grieve the holy Spirit of God, by the Apostles Verdict, Eph. 4. 30. 31. And do you thus reward this Spirit of Love? Hath he deserved no better dealings at your hands? Is this the recompence, you give him for all the kind motions, and whispers he hath sollowed you withal?

Doth

Doth not reason tell you, that man hath no little sins, amount to a great one? sur did hel pose, you are not guilty of Adultery, six ion if the many wanton thoughts, and unlittle six clean desires of your minds, were laid i ercise the Ballance with it, Would they no these h weigh as heavy, as the greater fin Suppose, you are not guilty of Murthe yet will not the many fecret grudge and clandestine contrivances again your Neighbour, tantamount to the Crime? Is it not all one, whether on Goliah, or a Thousand Philistines over come you? Thou art no Thief, n Robber; but, Will not thy many cove tous wishes make up a Robbery? Wen all thy idle words laid together, How much would they want of Blasphemy Thou art no Drunkard; but were the frequent abuses of Gods Creature fum'd up, thou wouldst go near to put down Nabal for Drunkenness. The less any fins are, the more numerous are they commonly; and small Birds, by their number, may do as much mischie as one Kite, or Eagle; and who know not, that Ægypt suffered more by the most contemptible Creatures, then by the Greater Artillery of Heaven?

Tell me of any one fin, that Christ

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hath not dy'd for; if the very least sin did help towards his death, and Crucifixion, Why should not Mortification of little sins be one great part of your Exaid ercise? Can you remember, that these had a hand in that Murther, and can you hug these Enemies in your Borther foms? Can you remember, that these, as well as the greater Crimes of Mankind, sharpen'd the Nails, and Spear, and the Thorns, that wounded him, and with er on a Kiss, more Treacherous, then that of Judas, salute these Foes? Did Christ find, even your unfavory Speeches, your looser Gestures, your obscene Expressions, your Carnal Thoughts heavy? Did even these help to crush him under the burthen of Gods Anger, and do you make sport with them?

While you indulge your felves in these lesser sins, you run into greater danger, then if you committed more fearful Iniquities; for there may be some hopes, that a gross sin may startle a Man, and fright him into Repentance; but while he makes light of little fins, he never repents of them, goes on in them, and gathers a great many sticks together, that make up his burning pile. Little fins become great ones, when they

are justified as harmless; The defend Chri aggravates the error, and remorfele very t continuance in them, makes their dy ame, a all Scarlet. What makes fo many Highen t pocrites in the Christian Church, by derabl this insensibleness of lesser sins? The epenth hinder men from going on from virm eprefer the beauty and like a Moth eate away pear at the beauty and splendour of their vierrible tues. Indeed, while you go on in the little sins, you cannot rationally superior pose, that your Names are written ich as mong the Candidates of Heaven; so ice the Conversion makes the Soul cautious makes even of the appearance of sin: and he tile of that hath not learn'd to avoid the contact of the special cautions and the contact of the special cautions and the contact of the special cautions are special to avoid the contact of the special cautions and cautions are special cautions. that hath not learn'd to avoid the or fan ca casions of Evil; and he certainly begin gainst at the wrong end, that begins to subduc ot be his obduracy, and hardness in sin, by trour suppressing the outward act; for it sents of the evil thought, that causes delight, de theirs light consent, consent action, action ha y'd A bit, habit custom, custom perseverance lecase and perseverance hardness; therefore he ord, I that means to crush the corruption, must begin at the little sin, the evil thought, or wish, else he doth but beat the air, and like the Boy in the story, that thought to pour out the Sea into a Nut-shell, attempt impates possibilities.

Christie

Christians, The Day will come, when efend orfele very thing shall be called by its proper ame, and O how will you be surprized, when the sins, you look'd upon as inconderable, and unworthy of your deep the epentance, and circumspection, shall be virth epresented in Magnifying-Glasses and awa ppear as they are indeed, dreadful and r vi errible! Wo to them that call evil good, the nd good evil, saith God, Esai 5.20. a fur treatning pronounced not onely against ten ich as give Vertue the name of Vice, and ; for ice the name of Vertue, but such also, tious make of great fins, little ones, and of nd hettle ones none at all. This was the Grace ade of the Pharisees, and what serious ne or fan can read the Judgments denounced begin gainst them by the Son of God, and bubdue of he afraid of being guilty of their rrour? Depart, I pray you, from the it is ents of these wicked Men, and touch nothing theirs, lest ye be consumed in all their sins, on ha y'd Moses to the Children of Israel, in rance le case of Korah, Numb. 16.26. A Warchre he ord, I may give unto every one of you; must o you know, what terrour, what anght, or wish, what plagues our Great Master ke the threatned the Pharifees for their difpour garding of little fins, and will you parpt im cipate of their ruine? hrifti a Come

Come, Christians, believe the Wo of God, before your deceitful hear That will tell you, what is offensive God, and shew you, that even the le fin, deserves tears more than laugh and forrow more than mirth, and div tisement: That will tell you, that en these Children of Edom must be de against the stones, if you would h peace within; and that as dead Flies a the Ointment of the Apothecary to forth a Stinking Savour, So doth a little I burts, him that is in reputation for Wisdom, Honour, Eccles. 10. 1. That will you, that a little Leaven, leavens whole lump, and the onely way not to for great under a temptation of fitting down the scorners Chair, is, not to walk in counsel of the ungodly. And to this pose Barlaam in Damascene advises iere;

Vincent.
Specul.Hi-Convert Fosaphat; Before all things, ome ti ftor. 1. 15. this exercise thy self, even in the seducent of destruction of all thy evil thoughts, them, nobler conceptions may enter into thy mand thy Soul may become a habitation four cathe Holy Ghost: for from thoughts, we mains, it actions; and whatever work we undour entake, it hath its rise in our minds; and so soul grees it grows hinger and by sleet will.

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wells to a vast magnitude: And for this Diabolus suse les no evil custom exercise dominion est lubriver thee, but while the shrub of sin is young, cus, cujus and tender, pull up the little root, lest be- fi capiti, ing grown strong, and lasty, it be past thy mæ sugthill to eradicate it: for from hence it is, gestioni non resi-that greater sins get access to our hearts, be-stitur, tothe saufe we apply no early remedy to the leffer tus in intima cortinactors, such, as are roving thoughts, im-dis, dum nodest speeches, and evil conferences; and non sentitur, illabiturities in wounded Bodies, if the slighter tur, slider, let hurts, and bruises be neglected, the wound lib. de m, lesters, and gathers corruption, and many Summ. Bono, c.i. will times brings on death, and excessive tornents, so he that's careless of little sins, calls da

ot to for greater to attend him. low Christians, There is not one Soul in k in Heaven now, but what watch'd against his when they sojourned vises here; and if they did not mind them for ings, ome time, yet they were forced to resedu tent of them, and to subdue, and leave s, them, before ever they faw the face of thy m God in Glory. If this Heaven be worth itatic your care, if this Glory be worth your , we pains, if this Everlasting Rest be worth ve un your endeavours, O say not of any sin, ; and s Lot of Zoar, Is it not a little one, and Gen, 19.20 e, by soul stall live? You may as well fay,

lent will break my Neck a little, and I will

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cut my Throat a little, and I will be

my felf in Hell a little, as harbour

fmallest sin. Of tremble at any thin that looks like it; Beware of these Foxes that spoil the Vines; Trunct these Vermin, but destroy them terly; This is the way to keep your of ments white, and to fit your selves the Wedding of the Lamb, and for the Mansions, at which no unclean thing menter.

Learn to die to the World for your fondness to that, which blinds v dulls you, darkens your Understanding and perverts your Affections, raifes clou and mists before your eyes, that you c not fee your duty, or your fins, a ecclipses the light of your minds, that y can differn nothing, but groffer offences you would have that Sun shine out cle ly, you must not suffer this Moon to terpose between your fight, and it: I Moon is your love to the World, wh will put other constructions, other in pretations on your fins, than your nak Reason would do. Set the Goodness God before you, Reflect much on his I vours, Ruminate upon his Mercies; T Divine Goodness is of a melting, straining nature, and the more lively w

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represent it to your minds, the more it will compel you to part even with the least transgression. Fancy you hear God pleading with you, Sinner, What Iniquiwhalt thou found in me? Thou owest thy Life and Being to me, and all the Blessings thou bast, are mine: Canst thou be so unkind, so inhumane, so ingrateful, as not to crucifie so small a sin for my sake? If I should withdraw my presence from thee, take away all, I have given thee, wouldst not thou complain, and mourn? But what mean these Provocations? Why dost thou compel me to cast thee off? Look back, and see whom thou dost offend by these, thou callest little sins. It is thy greatest Benefactor, and is not he worth pleasing, that bath greater things in store to bestow upon thee, if the favours he hath already showred down upon thee, can make thee intirely his? Think you hear such a Voice behind you. Compare your losses with your gains. Your little fins are commonly your gainful fins: they are fins, wherein your carnake nal ease, and the satisfaction of your sendness sual appetite is concerned: but grant,
his service will be concerned the for, by these sins, will it countervail the loss of God's Grace, the loss of the light by yo of his Countenance, the loss of spiritual com-

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our Eye comforts, the loss of inward joy, the lo 18, Fob of Communion with your Maker? 28,29 which you do certainly lose by your fection to these sins. Where is you Christian Persection, if you watch no against the least fin? How do you p on the whole Armour of God, if you an not your felves against these commo Souldiers of the Devils Army? It is no the Officers, the Captains of his Helli Hoft, I mean the greater fins alone, th endanger you; These Gibeonites, th feem inconsiderable, that come with Clouts upon their feet, and look, as they would do no great harm, these less fins, are as big with mischief, as the other for their design is the same, viz. to e gage you in a League with Hell, in a C venant with Death, and to lay you ope to the fiercest assaults of the Devil. a word, if you would be rid of the lea fin, learn to live by Rule, think by Rule and speak by Rule, and work by Rule even by the Rule of the Word of the I ving God; And as many as walk according to this Rule, peace be on them, and on the whole Israel of God.

> VII. Exercise. Every day to keep a Strict Guard over

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e lo par Eyes; an exercise recommended to 18, Job 31. 1. Pfalm 119. 37. Matth. 5. ura 28,29. Matth. 18.9. By the eye here. do not mean the eye of Contemplation, whereby Men see, what is above them; nor the eye of Reason, whereby they see, what is within them; but the Eye of the Body, which discovers to them the things, that are without them; and what necessiy there is for guarding the Eye, the unhappy examples of persons, who have been lost for want of it, do sufficiently thew. When our Grandmother Eve suf- Gen: 3.6. fer'd her Eyes to wander on the Forbidden Tree, and pleas'd her fight with the lovely, but dangerous Fruit, we know, and feel to this day, what was the effect of it, even the undoing of all her Posteity. Had Dinah, the Daughter of 7a-Gen.34.1. b, kept within the limits of her Fathers House, and not gadded abroad, to see ashions, and the wanton behaviour of the Daughters of the Land, she had not lost her Virginity, nor been the occasion of so much Bloud-shed. Had the Fews Numb. 25. forbore looking on the Daughters of Mi-1,2. n the dian, they had prevented the plague, which broke in upon them, and confumed the chosen Men of Israel. Had Da- 2 Sam. 11. vid turned away his eyes from Bathsheba, 2. when

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when he walked on the Plat-form of heaudes House, neither Vriab had been kille he sent nor himself sallen into that distress, an avours anguish, which afterwards came upo of the Josh. 7.21. him. Achan loses his life by his Eye ours vor 2 Sam 13 and Amnon commits incest. Haman's Eye of see 1,2 Esth. 3.5. taking notice of Mordecai's irreverence resper occasions his death: And had the Elder erdyi in the Story, when they admired the rief. Beauty of Susanna, look'd another way and wr they had prevented their shameful, an regum Te merric ignominious execution. At these Wir exation

Propheterral dows Covetouineis, and Lasciviousne exercit clem. A- and admiration of sensual Objects, and re of lex.Pædag. Envy, enters; at these Avenues the Thi come in, and from these Gates the poise ing n

is convey'd to the Heart, and Entrail create At these Doors grief comes in, which ur E racks the mind, and tears the bowels have

for who knows not, that it is more tole Qui videt rable to hear, than to fee a lofs, or mi is peccat, qui te non fortune? Did not the Covetous feed h viderit, ergo non cugo non cupiet, fatti not forsake Paradice for Sodom, Heave Bodie
crimina lufor Earth, and God for Mammon. Di
men habet.
Propere: the lustful person deny himself, in seeing ture,
lib.4. Eleg. the tempting Object, he would not be you

come a flave to his passion, nor stoop to exact vid. & Casp.

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Passio

of haudes and glories of this World, makes kille je sensual manadmire nothing, but what an yours of satisfaction of the Flesh. Did upo or the envious cast his eyes on his neigh-Eye ours welfare, it would not grieve him s Eye o see his equal or inferiour thrive and rene rosper. The Mother that looks upon Elder er dying Babe, by that look, increases her ed therief, and he that fees himself despised way ind wrong'd, makes that spectacle an l, an regument of his immoderate forrow and exation, fo that guarding the eyes is an Win usne exercise, which Duty, Interest, and De-, an ire of our own quiet doth command.

This Exercise consists, First, In admipoin ing nothing in the Creature, but the reators Glory. Secondly, In turning away which ur Eyes from any Object, which we wels have reason to suspect, as dangerous. e tole hirdly, In checking the disorder which or mour feeing may cause in our Minds and red he Passions. Fourthly, In making greater would seed the Eyes of our Minds, than of our Beaus Bedies.

1. In admiring nothing in the Crea-"El the Eyes feeing ture, but the Creators Glory; what Beaus Tours of the Parties of the Eyes of our Minds and the Eyes of our Minds, than of our Beaus Beaus Tours of the Eyes of the Eyes of our Minds and the Eyes of our Minds, than of our Beaus Beaus Beaus Tours of the Eyes of our Minds, than of our Beaus Beaus Beaus Beaus Tours of the Eyes of our Minds, than of our Beaus Beaus Beaus Beaus Beaus Tours of the Eyes of our Minds, than of our Beaus Bea

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of be ye what Harmony, what Evenness, what The or THE ON T oop to Exactness, what Perfection, we see in any madie

object,

object, that must immediately lead us admire the Supreme Cause, that gave Being: His Finger must be taken notion of, His Wisdom magnified, His Bounty dored, His Power praised, His Munificence exalted, and the Creature only look'd u on, as the work of his hands, the effect his Providence, and the product of hi Goodness: He that looks no farther, the the Creature, runs himself into snares, an God juilly fuffers him to fall, that would not look higher, and from Earth cast his eyes to Heaven. Such a man looks farther than a Beast, and forgets that Go gave him a faculty to fee more than irr tional Animals; fuch a man hath nothing to keep him in awe, and therefore tempted to lay hold on the forbidde Tree, which was onely presented to he han leaves by way of Tryal: He that upo There seeing the Loveliness and Beauty of a subject who lunary Object, presently reslects on the pration God that made it; at the same time, sure retain nishes himself with Arguments to kee Our g within the bounds of Seeing, and with own fr in the borders of Virtue; for sure he can out of not at the same time admire the Creator the E and fin against him; That reflexion will former put a stop to his sensual desires, and spain, a the Angel did Balaam, suffer him not to inquien no.

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2. In turning away our Eyes from any Object, which we have reason to suspect. s dangerous. There is no man, that obend erves himself, and knows, what sins and errours, he is most prone and inclined to. out must needs, or at least may know. what objects are most likely to raise disorders in his Soul; Experience hath s,and voul aught him, and his frequent falls have ast w been his School-masters. Such objects oks a nust be shunn'd, as the Pestilence, and if it Go they come within sight, the Eyes must be aft down on the ground, or shut; and othin is ridiculous, as this may seem in the eyes fore of the world, a man in this case had betoidde er be laught at by all his acquaintance, to he han loose the Glory of his Self-denial. upo There is no dallying with such objects. To fa sub se whether I am able to resist the Temon the ration, is to fin for Tryal's fake, and he is ne, fur certainly fafer, that looks another way. o kee Our greatest wisdom, is to suspect our d with own frailty, and the best way to keep Sin he can but of the mind is to keep it out of Creator the Eyes. (a) What Sin we have (a) *Ex 3 on will ormerly fallen into, we may fall into a- πάτων εραίρο από παίν από παίν από παίν από παίν από παίν απο μεταίν ει πείν απο παίν απο παίν απο μεταίν ει πείν απο παίν απο μεταίν ει παίν απο παίν απο μεταίν ει παίν απο παίν ει παίν απο παίν ει πα

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that is, by not looking upon the enticin object, and though it is not necessary run away from it in great fury, as Paul in (b) Cassian did from the fight of a Wa man; yet it's expedient to get as fast as w can from the confines of that Fire, which

had best put himself out of all danger, a

is so apt to put our passions into a Fever. 3. In checking the least disorder, which our Seeing may cause in our Minds an It's possible, we may be fur priz'd, and the Object, we behold un wares, may dart a covetous, or enviou or lascivious thought into our Minds and that spark may may fall upon the passions; but here the poison must l presently vomited up again, and the see of evil dissipated, and our Souls clear'd the dangerous guest; the sudden though drown'd in the waters of Repentance and greater cautiousness for the future must be used, and the Child thus burn must learn to dread the fire; where this is neglected, and men are careless of the Exercise, their Souls are in danger of be ing confumed, for those sparks, if let alone will foon put all into a doleful conflagra tion, so necessary is it to resist the beginnings of these impurer steams and exhalations, and the Vipers bite can do no great

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harm, if something be applyed presently to stop the inflammation. The first diforder is soon check'd, when the greater tumult cannot be quell'd or allay'd, but with very great pains and difficulty.

4. In making greater use of the eyes of our Minds, than those of our Bodies, Matth. 6. 22. When St. Anthony the Hermit had a mind to comfort the Excellent. but blind Dydimus of Alexandria, he thus addressed himself to him. Let it not trouble thee, that thou hast lost thy out- Ruffi Hist. ward or carnal eyes, for in being deprived lib. 2. c. 7. of them, thou wantest onely such eyes, as Mice and Flies, and Lizzards have, but rejoyce that thou hast eyes of Angels, whereby God is feen, and a vast light of knowledge is kindled in thy South Indeed, were these Eyes but exercised more, those of the Body, would have no fuch evil influence upon the South The intellectual Eye looks beyond the Clouds, transcends the Sky, and fees through all the Mifts and Foggs of this present World, into Eternity. This beholds the fatisfactions of another World, and furveys the Treafure, God hath laid up for them, that fear him: This fees the Goodness of God, and causes otherquise Delights, than the But-

terflies, and Glow-worms of Earthly Glo-

ries

ries do. This looks up to the ever ing Hills, and as the Eyes of Servants lo unto the hands of their Masters; and the Eyes of a Maiden, look unto the ha of her Mistris: so this waits upon t King of Heaven, till he is pleased to fwer in the still voice of Love and Me cy. This scorns to stoop so low, as to what Swine and Moles do here on Eart and takes a view of Gods Paradife, a of the bleffed Shades, under which, Heirs of Glory rest without Disturbance or Molestation; and he that sees with this Eye, opens this often, and deligh to behold Objects, suitable and agree ble to its sublime, and wonderful F brick, doth stupisie the pleasures, his con poral eyes suggest, and so qualifies them that they make no more impression, the Arrows shot against a brazen Wall Fortress made of Iron. In these particular lars, this Exercise consists, and this is we press upon you, this is it we exhau you to, and entreat you to employ your selves in, as you would not bear the name of Christians in vain.

We do not bid you with Eusebius, in Theodoret, to shut your eyes against the Flowers of the Field, or against the Stars of Heaven, and to put weights of Iron

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about your Necks, to keep your Eyes fixed upon the ground; we do not perfwade you with Pachomius, fo to tye your felves up from the fight of all Mankind, as not to look upon fo near a Relation, as a Sifter: Simeon Stylita, and Theodorus would not see their own Mothers: John the Hermit, for Fifty years together, faw none of the Female Sex; one Sarah lived Threescore years by a River, and never look'd upon it; one Marcus faluted his Mother, and one Pior his Sifter with their Eyes shut; Sylvanus on Mount Sinai, was so afraid of having his mind distracted with vain thoughts, that he would not fo much as look upon the Trees, that grew in a Garden before him: but fuch fuperstitious doings we do not fet before you, as patterns to imitate, but the thing we would have you learn to be masters of, is a modesty of the eyes, a serious Look, and a care of your Senses, that you may not look upon any thing, that's like to breed vain thoughts in your Understanding; your Eyes are Sacred things. The Egyptians represent the Page His ? ted God by them, and the Type should octan uin ? ever answer to the Antitype; As God Tpeine, ?

ajebat Diogenes Diamoni mœcho, medico, cum curaret Virginis oculum, in Lerrt. Les orde Diog.

there-

therefore is Holy, to thould the Eyeb re not that represents him. Would you know id up what makes your Mind fo frothy, a his is t your Souls to weary of Gods Service ouft, Why, your Eye is never weary of feel o walk objects that feed your fenfuality; Whe nows is it makes you so averse from reading nade a Books, that Treat of God and Happ hat he mess? Why, your eyes delighting so must be Scot in reading Romances, and Play Book be Soul What damps or dulls your admiration; eed no Gods Providences? Why? your eyes be was ting so much taken with vain shews an isely of representations. What makes you the you are no more enamour'd with him se that that's altogether lovely? Why? you aftle eyes are so entirely fixed on the Flesh, an oul, k on the World; How should you love that id trul which you see but seldom? How shoulding of t you hunger and thirst after that, which hat in you care not, how rarely you cast you ntly r eyes upon? you fancy, Religion doth ictory not reach so far as the eyes, and thinked mal that God hath given you eyes on pured wat pose, to look on all things that are visible into a you are not aware of the Serpent, that id mallies in the grass you look upon, and all or Thris harmless to you, that comes within the sty, coverge of sight; but these are not thought as, of Men, that have learn'd Christ; these This

yel not reasonings of Men, that have knowled up their portion in another World; his is the sense of Men, that grovel in oust, and know not, what it means seem to walk after the Spirit: your God, that ni generis who makes your frame, would never have Creator & Conditor hade a Law to regulate the Sight, but Deus opinathe knew, that was the hole, at which sicii sui naturam muche Scorpions creep in, that prey upon turam pre Book he Soul. Stop up this Fountain, and you mendatioione eed not fear its fatal Rivulets; God knew nemque cognoscens,iles be was the quickest sense, and therefore lic curam. s an rifely ordered us to make a hedge about adhibuit the, that Thieves might not break in; unde cauhim le that stands Centry here, keeps his sas morbi you aftle sase, preserves the Purity of his principali-h, an oul, keeps up his Virgin innocence, emanare. thand truly enjoys himself; from the guar- Caffian. Inhouling of this sense, the Soul comes to taste, 6. c. 12. which hat inward pleasure means, and can single you ntly rejoyce in her Watchfulness and dot story; This lifts her up above her self, think at makes her triumph in her Conquest, pur ad watching thus she advances her Gloisible vinto a Kingdom, Reigns within her self, that ad makes her Lusts come crouching to nd all Throne, or overaw'd with her Main the sty, creep away into Dens and Darkughts els.

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all ages, and this hath made their men

ry famous. This Exercise the ancient

thers pressed, and upon such Sermo

the wanton world began to be reform

This made the Virgins cover their Fac

with Vails, that they might neither tem

others with their Beauty, nor be tem

ed with the comely Looks of the Spectators; This made the world to notice of the holy Looks of Christia and observe, how with their Lives a Conversations, the motions of their ey and all their gestures changed: The m whose eyes did rove before on eve Female he met withal, upon his turn to God, fix'd them on the ground, on Hell, which he thought he had de walked ved; The quickness of their eyes want lost with their Sins, and the wants worth ness of their Looks, expired with the might Viciousness and Debaucheries. The that B consider'd, that their reason was given that a them to govern their Senses, and the justly thought that in vain they pretend on the solution out they subdued their Senses, and to make the solution of the senses, and the solution of the senses of the sens

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the world wonder to see Humane Nature rife so high, and come to that pitch of Sanctity, which even the Heathen Gods had been strangers to.

He that thus guards his Eyes, is the man that fees, whereas the other, that walks in the fight of his eyes, is blind; and let him remember, that even for his Looks, God shall one day call him to judgment, Eccles. 11.9. They were excellent Arguments, Seneca gave to him, that had Senec. ineir ey lost his Eyes; Thou complainest, saith he, excerpt. he m Thave lost mine eyes; even this darkness eve bath its pleasure; Lost thine eyes? what turn great matter hast thou lost ? How many und, base and filthy Lusts croud the way thou d de walkest in? Thow art happy, for thou wilt yes want abundance of things, which were wants worth pulling out thine eyes, that thou th the might st not see them: Thou considerest not, The that Blindness is a spice of Innocence; Alas! is gir what are the eyes? Such a man they prompt nd the to adultery, another they entice to unnatupreteral copulation; another they tempt to covet on, which his neighbours House; another they put upand how laying Siege to a City; another they send to duce into all manner of misery; so that in
ion a looking thine eyes, thou hast lost nothing
the Engle, but incentives to Vice, and ringleanis mi ders of iniquity. Indeed, without a man

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learns to guard this sence, it had been better for him, that he had never fee the Sun, or that he had lost his eyes, foon as he came into the world, for the misfortune would yet have quickned the eyes of his understanding, and help'd him with Moses, to look upon him that is in visible, by the eye of Faith, and at last h might have obtained the end of his Faith even the falvation of his Soul; whereas by his unhappy feeing, he befots him felf, falls in love with the World; hug the pleasures of Sin for a season, fancie no fatisfaction like that, which gratife his sence, and so remains a strangers peace of Conscience, and joy in the Hol Ghost; till with Dives, he lifts up h eyes in Hell, and fees Abraham afar of and Lazarus in his bosom, and finds fad experience, what he has loft and fligh ted.

Plutarch Pericl. & Cicer. Offic. 1. 1.

It was worthily said of Pericles, who Sophocles his companion, shew'd him a extraordinary Beauty, and seem'd to be taken with it, It is not enough to keep clear hands, Oh Sophocles, but you must keep your eyes clean too. Though he was Heathen, yet in this, he spoke like the Christian, and conformably to our Religion, which bids us keep both the out-

there purity there rome, Commo found look up after pure, Slave Mother on necessary Mine

the P fible, i loses Eye of Heart

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been fide and the infide clean; and indeed there can be no purity of heart, without purity of the senses; and to this purpose there is an excellent Discourse in St. 7erome, or whoever be the Author of the d him Comment upon the Lamentations, to be found in St. Ferome's Works: Let's not look upon that, which we are forbid to lust after; That the mind may be preserved pure, the Eyes must be press'd down, as Slaves, that ravish Men to sin. Mother of the living by her Eyes procured her own death, we ought to consider, how necessary it is to take our eyes into custody: Mine Eye hath robb'd my Heart, Saith Lament. 3. the Prophet; for coveting after things vi- 51. fible, it lost its invisible Virtues: He that loses his sense of God within, suffers the Eye of his Body to commit Robbery in his Heart: Therefore, if we would be Masters of our Hearts, let's be Masters of our Sen-Jes too; for though the Mind be never so grave, yet the Childish Senses of the Body make so fearful a noise sometimes, that if they be not overpower'd by the weight of Reason, and with a juvenile kind of heat re-Strain'd, they'll render the Mind effeminate, and feeble.

VIII.

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VIII Exercise.

Every day as there shall be occasion, make good use of the Virtues, and Vices our Neighbours, or those that have live before us, and whose Actions we have e ther read, or heard of; an Exercise com manded, Luk. 13. 2, 3. 1 Cor. 10.6, 7,8 9, 10, 11. Rom. 15.4. The Chaldee Pa raphrast upon the 34th Chapter of Den teronomy, tells us, God taught us to cloan the Naked, when he made Adam, and Eve Coats of Skin, and cloathed them: An taught us to Marry in the Lord, and in the fear of God, when he joyn'd them two to gether: And taught us to visit the Sick when he revealed himself to Abraham, he ing fore with the Circumcision of his Flesh And taught us to comfort those that mours, when he manifested himself to Jacob, coming back from Padan, in the place, when his Mother died: And taught us to feel the Poor, when he sent Bread to the Chil dren of Israel from Heaven: And taught in to bary the Dead, when himself was pleased to bury Moses, the Man of God, and charge his boly Angels to attend his Corpse to the place of his Interrement, over against Beth-Peor, to the Confusion of that Idol. So far the Interpreter, though a Jew, is in the

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the right: But this is not all, not onely God's actions, but the actions of our Neighbours must be improved to our spiritual profit, and advantage. And this Exercise consists partly in imitating the good actions, partly in shunning the bad, or such as we have reason to suspect as evil, and contrary to the Will of God.

1. In imitating the good; What soever things are true, what soever things are bonest, what soever things are just, what soever things are pure, what soever things are lovely, what soever things are of a good re-omnibus, port, if there be any virtue, if there be any ad quos stupraise, where-ever you see it, in whom diodiscendi loever you meet with it, whether in a obediens, Jew, or Heathen, or Christian, think on proprias these things, and imitate them, saith the gratias Apostle of the Gentiles, Phil. 4.8. Such hauriebat, a Christian is eminent for his meekness, nentiam, joanother eminent for patience, a third cunditatem eminent for peaceableness, a fourth emi-illias sectanent for modesty, a fifth eminent for lenitatem, charity, a fixth for humility, a seventh illius vigifor spiritual joy, another for self-denial, terius leanother for temperance, another for par-gendiamudoning of injuries, &c. To look upon dustriam, these patterns is not enough, but then we &c. St. Aexercise our selves to Godlines, when thanss. we reason our selves into imitation, some c. 3.

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fuch way as this, How lovely is this Vir boot, tue! How amiable this temper! How break beautiful this gift! How great a com mendation is it to this Man, to be qualified! What content must it cause it represe him to be fo gracious, fo favoured o 'God, and so well dispos'd! What should hinder me from following him? Wh should not I tread in his steps? Wh should not his practice kindle in me de fires, to arrive to the same happiness Could he be Master of this Grace, an why cannot I? Is not the fame God alive the same Spirit ready to affift me? Have not I the same means of Grace to help me Suppose my condition is not the same with his, yet is there any condition which a Man may not, or is not obliged to be good in?

If I go among the Turks, I shall see Tavern: Descr. Se- the highest, as well as the lowest, the ragl. c. 16. Emperour, as well as the meanest Subject, rise by break of day to praise God. I

Leo deMo-I go among the Jews, I shall find, that den. Cethey will begin no Work, do nothing rem. Jud. about their Houses, nothing of business, P. 38. till they have been at their Prayers.

I go among the Heathen, I shall find, that though their Goods, and Houses, and all they have, and their Lives to

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ipfius custod ipsi ex & Ep Wir boot, were in danger, they would not break off in the midst of the service of How com their Gods, but stay till they have done. be Can I imagine, that these examples are use in represented to me, without a Providence? Can I imagine, that these are no Invitaed o tions to convert those good customs into hould practice? Is not this Call enough to Why baptize them, and to adopt them into Why Christianity ? Shall a Heathen, a Turk, ne de a Jew, out-do me in Holiness? If they do, Shall not the Queen of the South rise Matth. 12. against me in the day of Judgment, and 42. , and alive condemn me, who came from the farthest Have parts of the Earth to hear the Wisdom of p me Solomon, but a greater than Solomon is fam ition

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In the same manner, if I read the Bi- Elige itable, and meet with excellent Endow-que Catonem, & bic ments of Men, I am Idle, and lazie, and videtur tilike that slothful Servant in the Gospel, bi nimis rigidus, hide my Talent in a Napkin; if reading elige reof the Zeal of Moses, of the Contented-missionis ness of Job, of the Even Spirit of David, animi viof the Stedfastness of Daniel, of the um, elige Constancy of Shadrack, Meshech, and tibi placuit Abednego, of the Faithfulness of Samuel, & vita & oratio, &

ipsius animum ante te ferens, & vultum illum semper tibi oftende, vel custodem vel exemplum, opus est inquam aliquo ad quem mores nofiri seipsi exigant, nisi ad regulam, prava non corriges, Senec. Epist. 11. Vid. & Ep. 6.

of the Circumspection of Enoch, of the somy of Early Piety of Johah, of the Candour ations St. Paul, of the Sincerity of Nathanie ary ar of the strong Faith of Abraham, of the pers, ra Alms and Prayers of Cornelius, of the where Fervency of St. Peter, of the Reading ure, I of the Berrheans to receive the Word, to, as the Jaylor at Philippi his Earnestness to the servence to the if I do not force my self to follow the states Examples. Indeed this is the end of pel process. God's fetting these Examples before meam bor and except I make these Instances m as Voi Patterns, I read the Scripture unprofit to mal

mentio It's true, when the good actions I me of this withal in Scripture, are peculiar to the Saints place and office of the Saint, that wrough Pfalmi them, as the Prophet faying to the May by a dethat met him, Smite me, I pray thee, I Reg to a least of the Sold nor Silver in their Pockets, when and can be considered. they went to preach the Gospel; and than shaking off the dust of their feet against than I that House, that would not receive them; than and where the actions of holy Men re Could corded there, have onely respect to the a Mar offering Sacrifices, and outward Purificand r cations, things proper only for the Occor not y

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of thomy of the Ritual Law, or where the our citions of fuch pious Men are extraordihame nary and miraculous, as cleanfing the Leof the pers, raising the Dead, healing the Blind, of the where the good actions are of this nadius are, I am not bound to exercise my selford, to, as to study imitation; but all those ness tactions, which they did in conformity science to the Moral Law of God, and the Div the fates of Nature, and the Rules, the Goand opel prescribes to all Christans, there I re me m bound to look upon these Examples, es m is Voices from Heaven, to summon me profit to make that use of them, I have been mentioning. St. Austin is very confident August. in I me of this, and adds, that the Examples of Psalm 119. to the Saints are those hot burning Coals, the rough Psalmist speaks of, Psalm 120. 4. where-e Mar by a deceitful Tongue may be burnt in
1 Reg to a better temper. By these, saith he, neithe God calls to us. This Man could do so, when and cannot you? Art thou more delicate, ; and than such a Senatour? Art thou weaker against than such a Woman? Art thou more afraid, them than such a Mighty, and Wealthy Man? Ien re Could they do this, and cannot you? Could to the a Mary Magdalene weep, and cannot you? n, and Could a Wealthy Zacheus confess his sin, Purish and make restitution, and turn, and can-Oeco, not you? Could a Paulus Sergius, a great

nomy

Commander, leave his Place and D gnity, to keep a good Conscience, an cannot you? Could a Centurion, a Can tain, a Man of Arms, stoop to the hun tain, a Man of Arms, stoop to the hum curius, ble Laws of the Gospel, and cannot you quantity Could they, that had greater Imped poor, ments than you have, embrace Christ Rule of Rule of the Rule of Yoak, and cannot you? Could they Wealth that had more to plead for their reful of the I of God's Offers, than you, flight, an Constan leave all, and follow Christ, and canno of Socra you? Could they leave Lands, and How tas, of ses, and Father, and Mother, and Life Gratitu felf, for the Gospel, and cannot you part of Arisi with a Trifle for Heavens Glory? Di curus, they think nothing too costly to part with of the for the Pearl of Price, and will not you wen her quit one Lust, one darling bosom-Sin for der of t

Nor is this onely to be observed to such Scripture-passages, but in Civil Histo ture, we ries too. I may chance to read of the beto make Admirable, and Heroick Acts of Post of Gragans, and Infidels; of the Continent it. twenty years of Age, Young, Lively, and ved in what is more, a Conquerour, and having whose

Valer.Max. taken a young Lady Prisoner of noble sins, ar Lib 4. c.3. Blood and wonderful Beauty, did not and di onely dismiss her to her Friends unde

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an Augmentation of her Portion. I may light upon such an Example as that of hum curius, who being presented with a great you quantity of Gold by the Samnites, though ped poor, refused it, saying he had rather thrist Rule over a Wealthy People, than be they Wealthy and Rich himself; so I may read estulate of the Moderation of Metallus. eful of the Moderation of Metellus, of the an Constancy of Phocion, of the Sobriety anno of Socrates, of the Meekness of Archy-How tas, of the Chastity of Spurina, of the ife Gratitude of Massanisa, of the Gravity pan of Aristides, of the Temperance of Epi-Di curus, of the Patience of Regulus, with of the Liberality of Hiero, &c. Eyou ven here I must not be a careles Rea-n so der of these Virtues, but make this inference from them; If these men arrived to such persection by the light of Natista ture, what a shame and disgrace will it be to me, if assisted by the light both of Grace and Nature, I sall short of ence it.

ved in the Sins and Vices of others, whose Example must fright us from those soble fins, and stir up our hatred against them, not and draw the same Language from us,

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Gulist. p. m. 262.

Nequaquam aviam avem in emplum capito. Saadi.

I hate them, O Lord, that hate thee, and I not grieved with those that rife against thee? I must not see a Dru kard, either in the Streets, or in a priva iverit gra- House, without working my Soul in num, si ali- Detestation of his Bruitishness: Th laqueo pen- Swearers Oath must fill me with Ho dentem vi- rour, and the Covetous Mans wish derit; Iu have this happy effect upon me, damnis ex- to fet me against that damnable Inique ty. Cains Despair must make me sha the Sins that brought it, and Lot's h cest must fill me with wonder, how Preacher of Righteousness could in into fuch abominations. The Sodomin stubbornness must melt me, and Esal Prophaneness make me serious an humble. Saul's Disobedience must pre duce self-Resignation in me to the Wille God. And Doeg's Treachery must obline me to Faithfulness; David's Adulter must make me take heed, lest I fall and Solomon's Idolatry make me ful pect mine own Wisdom. Nebuchadnes zar's Pride must make me loath the Vice, and Belshezzar's Luxury make me tremble. Judas his greediness after Mo himse ney must oblige me to a charitable Lie tation berality, and I then read of Demas's em to the bracing

it did from David, Pfal. 139. 21. De bracing advant ons in foever mustn Saddu make pare f Nicola againf gel of kindle me be elty m Meek me n his Pe rity, **fwade** to ma that e fician len at imita from Chyn out o Do w e, .

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bracing this present World, with some advantage, if it causes strong Resolutions in me to follow the Lamb, whether soever he goes. The Pharisees unbelief must make my Faith stronger, and the Sadducees denying a Resurrection must make me with care and earnestness prepare for it. The uncleanness of the Nicolaitans must make me Proclaim War against all unlawful Lusts, and the Angel of Laodicea's Lukewarmness must kindle fuch a Zeal in me, as will carry me beyond all Oppositions. Sylla's Cruelty must teach me to apply my self to Meekness, and Annibal's haughtiness teach me moderation in Prosperity. Tatius his Perfidiousness must lead me to sincerity, and Cleopatra's extravagance perswade me to Temperance. And this is to make Medicines of Poisons, and he that excels in this Art is a greater Phifician than Hippocrates, and out-does Galen at his Weapon. Acting thus, we imitate Bees, which fuck Honey even from stinking Flowers, and there is no h the Chymistry like that, which extracts good te me out of Evil, and Transforms the Devil Me himself into an Angel. Your Transmule Li tations of Iron into Gold are nothing s en to this Alchymie, and all that the World hath

hath talk'd of the Philosophers Stone of their falls short of this holy Metamorphosis versati Let the sins of others attract sensur of a ce men into Delight and Compliance, of the l Christian must live above that fording onside Condescention, and the Follies of his mmed Neighbour, by a kind of Antiperistasis riends must make the Fire of his Zeal again 6) St. those Offences scorch the more, as the faw (Virtues must make him grow in Grace ther pa and in the knowledge of our Lord Fefa vria, Christ.

This is your Work, my Friends, this God is the Task the God of your Father be strice hath set you, in this Race you are to Holy run, the good Works of those you converge withal, or that you hear mention name? ned by others, you are to transcribe up firmition on your lives. As Light doth naturally aintain issue out from Fire; and Flowers sent the Human forth a delightful Fragrancy, so from the Light or Commemoration of holy and their mens Actions proceeds very great advantage and emolument, saith (a) St. Basile their sin Gord. This is to draw Pictures from Divine Images. Thus did the men Potitionus spake of ought.

ges. Thus did the men, Potitianus spake of fought (b) Aug. to (b) St. Austin; as they were walk by.
Lib. 8. c.6. ing forth to take the Air, they lighted It w upon a Cottage, where some very Reli- Paul

gious persons lived; and taking a view aising

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on of their Devotion, and manner of Conbofu versation, and meeting with a History (a) Habet nsus of a certain (a) holy Mans Life in one que propoe, of the Rooms, they read it, and from these si tum ordic onsiderations were so transported, that fuos; Romaf his mmeditely they resolved to become ni Duces asis riends of God, and Holiness, and so initentur, gains b) St. Basil professels of himself, When Fabricios, Jaw (faith he) about Alexandria, and in Sciniones, their trace ther parts of Egypt, in Palæstina, Coelo-proponant Jest yria, and Mesopotamia, divers men that Pythagoad consecrated themselves to the service tem, Plato-s, this God, I could not but stand amaz'd at nem, Ari-state be strictness of their Dyet, their patience &c Nos are to Holy Labours, their vigour and constancy autem hacon Prayer; when I observed, how neither beamus entio mquer'd with sleep, nor overcome with the nostri Prinbe up firmities of their natures, they kept up, and cipes, Pauurally aintain'd a lively sence of God, mocking tonios, Justine of Hunger and Thirst, both Cold and Na-lianos, His from edness, as if they lived in another world of Macaf holy id their Souls dwell din a spiritual Body, rios, &c. advan ad nothing would satisfie them, but bearing Epist. ad . Bafil their Bodies the marks of the Lord Je- Paulin. de e Ima s; I began to envy their happiness, and institution. pake of fought it long, till I attained to their feli- Epist ad walk by.

ighted It was the Jaylors taking notice of Epifc. Seb.

7 Relia Paul and Silas, their praying and a view ailing God at midnight, and their

of

Gregor.

wonderful Courage, and evennels mitiv Mind in the midst of their Chains, An and 16.29, 30. That caused an Earthqual Chris in his Soul, and made him reftlefs, to which they shew'd him a way to attain to the spotle Sweets and Delicacies of a consciention nouri Life, which he saw they had experient them of. We read of Jacob, Gen. 30.37, justiffing 39. That he took him rods of Green Progree to lar, and of the Hazel and Chefnut, a nothing pilled white strakes in them, and muthis Hithe white appear, which was in the to practice and he set the rods, which he had pilled on wifere the Flocks in the Gutters, in the was inght ing-troughs, when the Flocks came to display that they should conceive when they came to have they should some they came to have they should some they came to have they should some they are they say they are they say they came to do they are they say they came to do they are they say they are they say they are they are they say they are they say they are they ar that they should conceive when they cam foon, drink; and the Flocks conceived before the Ap Rods, and brought forth Cattle Ring-In what the ked, speckled and spotted; What are the their Rods, faith St. Gregory ? and what is it was, h Moral. lib. lay them before the Flock, but to fet broad, fore us the Sayings and Actions of man pious Ancestors, that we may be Regardvance rated, that we may be Whiten'd, that all to the may bring forth fuch Fruits, as they be whavi born.

Thy two Breasts are like to young head; is that are Twins, which feed among the Lad Blo lies, saith Christ to the Church, Cant. Beholes. By these two Breasts, some of the Rom; to

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and Gentile Christians, such as love qual Christ cordially, and the Lillies among the spotless lives of fincere Believers, which ntio hourish, and cherish their Souls, make rien them Lively and Vigorous, Fat and Flou-7, 1 tilling; These purify their Minds; These in Progive them the whiteness of Milk, and , a nothing digefts with them better, than d muchis Heavenly Food. I dislike not the be maractice of Papias (had it been but carried Euseb. lled on with greater discretion who was Eccl Hist.lib. 3. complete, what Peter, what James, what came John, what Matthew, and what the rest of efore the Apostles of our Lord had done, and what they used to say; how they orderare the detheir Lives, what their Conversation is it was, how they behaved themselves ao feet broad, and at home, for by fuch enquiries of of man may learn much, improve himfelf, Regardvance in goodness, and encourage him-that elf to the severest acts of Religion, which hey he y having such patterns before us, become afie, and lose much of that dreadful aung Rocci, in which they do appear to Flesh

the Land Bloud.

Cant. Behold, Christians, here lies your Wisfthe Long; this is to be wise unto Salvation: This

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This is the Learning, that must fit you ain for the University of the Third He slory ven; This is the Schollarship, without de which you lose your places in that a with ledge of Glory. Study this point, a le glo you'll be Wiser than Aristotle, Learne lent, er than all the Sages at Athens; all thy. I Wisdom of Solomon, without this ski azara would have done him but little go tone Behold the Fountain of your Comton Nay would you be supported in distracted would you be preserved from faint of the would you bear up officacted the greatest storms? would you bear up officacted the greatest storms? would you be aults out in the greatest persecutions? suppose the Heroick Actions of the Martyrs of Joy, the Confessor of old, and they'll shed to Chearst Life into your Spirits. Congestion of F. -Life into your Spirits, strengthen y of Epa beyond expectation, keep you from the, B. spair, defend you against discouragementhers. and make you weather out all the to Hilari pests, that come against you. Arey into an reproach'd? look upon David, how p Hast to ently he endured the railings of Shin thou to are you persecuted for Righteousness similed, look upon the Apostles of our Lord, he was a compact they rejoyced that they were count that six worthy to suffer for the Name of Lord Jesus; do you suffer wrongfull presum look unto Jesus, the Author, and Che, I land

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fit you ain of your Salvation, who for the de Ho Hory set before him, endured the Cross withound despised the shame. Are you bound, hat c with Chains? look upon St. Paul, how it, are glories in those shackles, and is confiearn lent, that they will promote God's Gloall thy Do Friends for fake you? look upon is ski azarus, whom God took care of, when le gor none would regard, or relieve him.

May, in Death it self, the sweet and headistriction of Spirit, that is to be found faint in the Saints of God, will be of very great up afficacy to arm your selves against the asyou he sailts of that last Enemy: When Death fur pproaches look upon the Courage, the tyrs Joy, the Comfort, the Resolution, and ned a Chearfulness of (a) Polycarp, of Ignatius, (a) Euseb.

nen y of Epagathus, of Sanctus, Maturus, Atta-Hist Eccl. rom lu, Blandina, Biblis, Alexander, and 0-81 5.C. 1. gementhers. Come forth, my Soul, said (b) old (b) Hieron. he to Hilarion, Why art thou afraid? Venture in vita

Are parto another World, Why dost thou doubt? Hilar.c. 38.

ow p Hast thou served Christ so long, and dost

Ship thou tremble? The Saint in (c) Russian.

ness a mil'd, and laught three times, when he lib. 3. Sect.

ord, he was a dying. Being ask'd by his Friends, 159.

count that stood about him mourning, and

e of weeping, why at the point of death he ngfull presumed to laugh: The first time, said; nd Che, I laugh'd, because I saw you so strange-

ly afraid of death. The fecond time, did so, because the World deludes yo so, that you cannot find in your hear to prepare for death: And I fmiled th third time, because just now I am going from my labour to rest, from my pain and toil here below, to everlasting quies ness in Heaven. St. Jerom when he was departing, thus addressed himself, or is least brought in (and suppos'd to addre himself) to his Friends that stood about Epift. Eufeb. him: Throw off your Mourning Weeds, a

de A orte Hieron.

ad Damas. fing a Psalm of Praise to God; for hitherto have gone through Fire and Water, but n I am entring into my Cooling-place: Owl a mighty gainful thing is Death to me ! f Christ with all his Merits, and Benef will be mine. Behold, my Friends, I Earthly Tabernacle of my House is going be diffolved, that I may enter into another made without bands, eternal in the He vens: I am going to put off Corruption that I may put on Incorruption: Hither I have been a Traveller but now am going to my own Country. I see the Prize before me, for which I have been running so long I am come to my defired Haven. passing from Darkness to Light, from Po verty to great Riches, from fighting to V Hory, from Sorrow to Joy, from a Temporal

Dungh fthis Merch than t O con art no true I and a Come Frien whom Glory. thee. follow est m lovely By th Below time i make Thou Hone

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ime, to an Everlasting Life, from an Offensive es yo hear led th going pain quie he wa or is a iddre abou ds, an berto ut no O wh e! 6 Benefit ds, th COING I anothe He uption ithen n going before long : I am m Po toPA

Dunghill to Odoriferous Fields. The Life. of this World, is no Life, but Death. The Merchandise of Death is more precious, than that of Gold and Rubies. O sweet, O comfortable Death! Certainly thou art no King of Terrours. for thou givest true Life, thou chasest Fevers, and Wounds, and drivest away Thirst, and Famine: Come then, my Beloved, my Spouse, my Friend, my Sifter, shew me, where he feeds, whom my Soul doth love. Awake, my Glory. Lend me thy hand, draw me after thee. My heart is ready, Ill rife, and follow the perfume, I smell, till thou bringest me into my Fathers House. Thou art lovely, my Friend, come, do not tarry. By thee I must go into the Garden of my Beloved, that I may eat of his Fruit. The time is come for thee to have mercy on me, make haste, fly to me, for I am sick of love. Thou art black, but comely, thy Lips drop Honey. Thou art terrible to the Kings of the Earth, and chrushest the Spirits of Princes; but to the Humble, thou makest thy Power to be known. Thou breakest the Horns of the Wicked, and liftest up the Horns of the Righteous: Open to me, my Sifter, thou Gate of Life. Take away my mpord Coat, this Mortal Coat, which I wear, and deck K 4

deck me with the Garment of Praise, an mise of Gladness. Break the Bow, and Shield that to the Sword, and the Battle Harden thy Heart against me Take pity of a hin another gry Son, that hath lived long in a stram Country, and deliver him back to his on

Father again.

Thus departed that Holy Presbyter thus he spoke, and thus he died: Wh excellent Cordials are such Patterns to dying Christian! He that takes a viewe them, learns what to fay, and how speak to God, and to his own Soul, who he is going to leave this present Work Hypocrites commonly compare then felves with Men, that are worse the themselves, and finding themselves be ter, than the worst of men, stroak then selves for excellent Saints: Because the are not so bad, as others, therefore the must be very admirable Christians: Because they do something more than those, the know not God, therefore they think they do enough, as much as is necessar to Salvation. But a Christian, indeed, Christian, that is altogether so, looks for ward upon those that are better than himself, and by these he takes example and to come up to their perfection, is Ezec.3.13. great part of his exercise. I heard the poss

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, an noise of the Wings of the Living Creatures, that touch'd one another, saith Ezekiel; an Emblem of the Saints edifying one another, and touching one another by their Virtues; and exciting one another to proficiency in the ways of seriousness, God hath not given all Perfections to one Man, left he should be exalted above byter measure. But this Christian hath what Wha thou hast not; and thou hast that, which s to iewe is denyed to him, that considering the good, he hath not, and which is to be own feen in thee, he may prefer thee before whe **Vork** himself in his own thoughts : and again, then that thou, who feeft that in him, which tha thou hast not, mayse give him the greater respect, and honour. Counterfeit Chries bet stians consider not, wherein other Men then e the excel them, but wherein they excel othe thers: They take no notice, what Gifts ecaule their Neighbours have receiv'd above , the their own, but what evil others do comthink mit, and wherein they fall short of them. ressar and thus their spiritual Pride leads them eed, on to carnal fecurity, and that carnal feks for curity entitles them to the Portion, which than is reserved for Hypocrites. I have not imple that Virtue, another hath, that I may la-, is a bour to be Master of it; and another rd the possibly wants that Grace, I have, that noise

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he may be restless, till he hath attaine toit; fo true is that faying of the Apo file, The Eye cannot say unto the Hand, have no need of thee; nor again the Hea to the Feet, I have no need of you, I Con

IX Exercise.

To put a charitable Interpretation upo what we fee, or hear, especially, when the thing we fee, or hear, doth look ill; an Es ercile commanded I Cor. 13.4,5,6,7. Rom 14. 13. Mattb.7.1,2,3. An exercise ven necessary in this Age, we live in, when Mens preposterous Judgments, and M constructions of one anothers Action have made them strangers to that Chan ty, which thinks no evil, and the Dute of the fecond Table are as much no glected, as if Men had never heard o them; wherein Mens Passions have she ken off the Empire of Reason, and will be shackled by no Laws of God or Rel gion; wherein Men will be Judges d other Mens Hearts, and think God hath given them free leave to pass their Cenfures on all those, that come within the verge of their Knowledge. This Exercise includes five Duties. 1. Unwillingness to believe any thing that's ill of our fel-

ow Chi ping th intentio ther to Society ty, or to may ta guilt.

readily bours:

I. U that's quick b gues e Mind. the last there a ports o other : daily, credit Ibeliev bour, t Nay, t flyacc be but and do Faith, To bad.

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low Christians. 2. Believing, and hooing that it was not done with any ill intention. 3. Ascribing the evil act, ei-Tead ther to Education, or Ignorance, or the Society they have been in, or to necessity, or to fome other circumstances, which may take off from the greatness of the guilt. 4. Pitying of them. 5. Believing readily all the good, we hear of our Neighbours:

1. Unwillingness to believe any thing, that's ill, of our fellow Christians. A quick belief of things of this nature, argues either Malice, or great vanity of Mind. The best Man that is, cannot escape the lashes of a slanderous Tongue, and there are thousands, that will raise ill reports of their Neighbours, without any other ground, but a humour. We see daily, how we are deceiv'd, by giving credit to uncertain Rumours; and shall Ibelieve any thing that's ill of my Neigh. Reli bour, because two or three Men say so? ges of Nay, though a Man of Credit and Honehath fly accuses him, my belief ar the best must Cen be but flow and wavering. If wavering n the and doubting be allowable in any fort of ercife Faith, it is in this; and fure it cannot be gnes so bad, must be our language in these cair fel- ses; There may be a mistake in it; how is low it

it possible he could be so forsaken of his Reason? It is improbable, he would plung himself into so dangerous a gulph. Let the thing be better examin'd first, before we give the verdict: Let's not be perempton in our Judgment, till we have heard him plead in his own defence; Till then, let us suffered our thoughts, and think better of his actions. Thus we ought to qualific the ill, we hear of our Neighbours, and his that thus exercises his Discretion, and his Reason, acts like a rational Man, upon Principles of Prudence, and Christian Circumspection.

Vid.Chryfoft. Homil. in c. 18. Gen.

It is well observ'd by St. Chrysofta upon the 18th Chapter of Genefis, The God's speech, vers. 21. at first blush, seem very strange: I will go down now, and see, whether they have done altogether a cording to the cry of it, which is come un to me: But by this fiying, the Almight fuggests to usan excellent Lesson, which is, not to condemn men upon hear-lay not to be facile, and easie in believing what is said to our Neighbours dishonour and disparagement: And though I grant, that sometimes by this unwillingness to believe, we may run into danger, as the Noble Gedaliah, Jer. 40. 16. Jer. 41.2 who would not give credit to the Man,

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that told him of the barbarous design of Ishmael; yet he that values the favour of God, more than the applause of Men, and had rather obey the Precepts of his God, than be guided by the Rules, the World follows, and prefers a share in the happiness of another World, before a portion in the pleasures, and satisfactions of this present, will rather run these hazards, than be guilty of Uncharitableness; and he that cannot suffer for a Precept of Christ, is not sit to be his Disciple, Mark 8.34.35.

2. Believing, and Hoping, that the ill, our neighbour is found to have done, was not done with an ill intention: This is another branch of that Charitable interpretation of our Neighbours actions; without all peradventure, the intention either aggravates, or qualifies a crime. He that hurts his Neighbour with an intent to be revenged upon him, certainly is a greater Sinner, than he, that hurts him onely to fave himself; He that tells a passage of me, which renders me ridiculous to the Company that's present, may not do it, with an intent to traduce me, but it may drop from him, out of inconsiderateness. Naaman the Syrian, did indeed bow 2 Reg. 5.

himself, when his Master lean'd onhi Tollenda are cap fuspicio, & in the House of Rimmon, but he, the fince V conjectura. from thence should have conclude nor fe Ille me pa-that he did it with an intent to Adon Minds rum bumane saluta- and Honour the Syrian God, or De our Ch vit, ille of rather, would have done the Man wron might culo meo or is f non adhe- his intent being onely to perform fit, ille in- Duty to his Prince, while he hated the choatum Idol in his heart. As it is in Religio Sermonem Actions, a man may either pray as the cito abrupit, ille ad Pharifee, with a design of being appla cænam non vocavit,il- ded by the standers by, or with an hun lius vultus ble sence of his wants, as the Publican aversior and their different intentions, may cause visus eft. Non deevery great alteration in the acceptant rit suspiciof their Devotions; fo in evil action oni arguthe Intent gives the Sin the Dye, and mentatio, fimplicitate according to that, it is either cole opus eft, & black, or checquer'd with spots of White benigna Rerum æ-This made God appoint different pro-Stimatione. Nihil nift, ceedings for him, that had kill'd h quod in o- Neighbour premeditately, or wilfully, and culos occurret, ma him, that without design, chanc'd to be nifestumque the cause of his death, Numb. 35. 11, erit creda-

mus, &c. Senec. de irâ lib. 2. C. 24.

Indeed some actions are so soul, that the Offender cannot with any colour of Reason, be supposed to have had good intention in it; but where there is Neigh one that is so, there is ten others, which or to

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are capable of a double intention; and fince we cannot look into Mens Hearts. nor fearch into the recesses of their Minds; it is our fafest course to exercise our Charity, as to their intent, that it might be more plausible than it seems, or is faid to be; and this is the import of Christs Command, John 7.24. Judge not according to outward appearance, upon which words St. Auftin comments thus; Open and notorious Crimes may, and Serm. de must be judged, and severely consured; temp: but those that come not within the Sphere of our certain Knowledge, whether they be done with a bad or good intent, we may tand not, and must not judge. Where the actition on is capable of a good intention, let's , and ever give our Vote for that: for suppose cole we err, it is an errour of the right hand, Vhite and it is more prudent and Christianpro dh like, to believe a bad man to be good. to be furing, and consequently, to run our . 11, selves into danger of mis-interpreting the harmless Acts even of the best of that Men.

colour 3. Ascribing the evil Act, either to Eduhad a fation, or to Ignorance, or to the Society, our ere is Neighbour converses with, or to Necessity, which or to some other Circumstances, which may take

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take off from the greatness of the guilt. have read of a Persian King, who having Saadi Shi- condemn'd a Prisoner to death, and give p. m. 23. the Executioner a fign to do his Office the Prisoner despairing of all hopes Mercy, in his own Language began revile the King, and curse him. King demanding what it was the wren did mutter, a grave and charitable Man that stood by, answered, This unhapp Creature was faying, that Paradife awai those that shew Mercy, and none can much reckon upon the happiness of ano ther World, as those that moderate the Anger, and give Laws to their Fun The King hearing this, immediately re voked the Sentence, and bid him live Another Courtier that bore a spleen this fober Man, presently steps forth, and assures the King, that the Prisoner had been so far from answering modestly, the he had most basely reviled him for con demning him, and that this Man had misrepresented the Malefactors Answer The King hereupon fell into a passion, and protested, I like this mans Lye bet ter than thy Truth, for he hath covered the Malefactors ill nature, with the manin for r tle of Charity, but thou speakest nothing but Spleen and Malice! il act, Though

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Though I do not altogether like this way of doing good turns, yet as to the main, the Action was Heroick, and Magianimous; and would Men, as the Phiofopher advised them, put the Bag, wherein their own faults are, before, and hat wherein their Neighbours offences re, behind; there is no question, but they would observe the Rules I have laid lown. I am fure, he that means to work r Gods Vineyard, like a Christian, must loso. Breeding, Education, and Society, nd other circumstances, do make great Iterations upon Mens tempers, and infinations; and if these Causes be rightv condesired and weighed, the injuries re receive, or fancy, will not appear fo g, as Flesh and Bloud does represent een to h, and hem. r had

This made Epicurus take no great no-Diog Laer. ce of Affronts, and Wrongs that were lib. 10. &c. ferd him, faying, that the Men that comment. n had o, acted according to their Nature, nswer Winds, and Heat, and Ice, and Frost assion, , and he could be angry with them no re bet ore than he would chide the Wind vered blowing off his Cap, or blame the manin for making him Sweat, or Drink. thing takes off from the hainousness of the il act, if we think it is not inclination, hough

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me, it's possible he may not know m if he did; he would not give himself the freedom. Another takes me to be Drunkard, it's possible, those that he me, told him fo, and to confirm him his belief, fwore to it; fuch a Servi robs me, may be the ill fociety he ke hath brought him to it; another is faithful to me, may be Poverty preval with him to be so; such a one calls qui vitupe- Hypocrite for my Zeal, may be some rat, & non principles have been instilled into h Another seeks to do me mischief, may meliasejus, he is put on by those, that have no on way to shew their Spleen against a may be, it was misinformation, that m this man despise me; may be, it was being in fuch a Family, made him neg my Counsel; may be, it was the pow ful charm of Self Interest, that m hinder me of fuch a Pre this man ment; may be, he had other Appreh fions of this Act, than I, and that m him contradict me. Whatever is poll in these cases, may justly be believed,

'that's it, what the Apostle means by

13. 7.

ing, that Charity believes all things, I O

Cogita, eum in se non effe, moleste feres contunam & demoniaci plerumque, nos verberant, nec solum non movemur, verum etiam eos de Hemus Chryfoft.

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Indeed, to shift off mine own fins in this manner, and to put fuch favourable interpretations upon them, would be delusion, and self-flattery, a great sin. and of very dangerous consequence, for that would be the way to poison the wound, which I should cure, but in my Neighbours concerns, to ascribe the injury to any thing, rather than his temper, or vertue, and Duty, great, and excellent, and a gift, beyond that of miracles, I Cor. 13.1, 2, 3.

4. Pitying our fellow-Christians upon the account of their faults, and errours. no of Thus St. Paul pitied the Jews his Counoft a trey-men, who had studied to murther at m. him, Rom. 9. 3. Thus St. Austin pitied August. the Donatists, who did what they could Gaudents negoto fully his Fame, and to wrong his Re-lib. 2. pow putation. We pity men, that are Sick, and fuch as have not the use of their ppreh leason, or that have lost their Estate, ppreh and Fortune, or are fallen into the hands hat me is a powerful Enemy; and shall not we sposs that the man, who by his errour, and ofwed, there, is fallen sick of a desperate disease, so by which if not speedily remedied, will have him languish and die into Eternal forments. Shall not we have a second side of their languish and die into Eternal it m Torments? Shall not we pity the wretch who

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who hath acted below the dignity; and power of a rational Creature, unmann himself, and lost his reason in his sing enterprize? Shall not we pity a Cre ture, that by his fin hath loft the favor of God, and his fence of Gods Om presence, and Omniscience, and weaken if not loft his Title to the Treasure Christ hath purchas'd by his Death at Passion? Shall not we pity him that he loft his way, and is fallen among Thieves of Hell, become a Subject of Prince of Darkness, and hath broug himself into a worse condition than a the Ifraelites were brought to, under Tyranny of Pharach ? Certainly fuel man deferves our pity more, than anger, our commiseration more than paffion, and our tears more than stripes. The injury he hath done us, not fo great as that he hath done himself, and he is to be pitied the mo because, may be, he doth not pity hi felf; we are not onely to weep with the that weep, but to weep over those to that have cause to mourn for themselv and are blinded, and do not, for the the greater misery; He that is sensible his mifery, and weeps, may yet find a way to be freed from it; but he the which

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snot, and confequently is not affected with it, runs on, and locks up all the Gates of Mercy, and Recovery against simfelf; whence must necessarily arise hole everlasting Plagues, prepared for he Devil and his Angels.

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5. A ready belief of all the good that is faid of our Neighbours. Indeed, his is a fign of a generous mind, of a Soul enamoured with Goodness, and so in love with it, that it would have no man bad, but is defirous, that all manand should meet in his Center. dified Soul doth attentively listen to uch Reports, Rejoyces at the Bleffing, God hath conferred upon it's Neighbour, and if the good things faid of him be not true, it however wishes, they were so. Such a man hopes that the very shadows of his Neighbours Graces, are subfantial things, and though he would not, if he could help it, fuffer fin upon him, or footh him into counterfeit Piety; yet till he hath certain knowledge mfelv to the contrary, he believes, he is that or the man he feems, and is reported to be. A finds frue Christian hath a Soul greedy after Goodness, and is glad of an opportunity to think well of his Neighbour. That which makes him loth to believe any ill

of him, makes him believe all that is a live of in his commendation, for he abhors the which is evil; fin is odious to him, b cause God hates it, and therefore would have no man guilty of it; an because Goodness is exceeding lovely, amiable in his eyes, and God loves therefore he would have all men lo Goodness, that God may love them, that draws this charitable Belief from mind: he believes what he would have to be true, and so makes good that char eter St. Paul gives of Charity, that thinks no evil, but rejoyces in the Iru r Cor. 13.4, 5.

And this is that Exercise that is cumbent upon you, Men, Fathers,

Brethren, an Exercise of that necessis that you must declare Enmity and W

against that Law of Nature, What som you would that men should do unto you,

ven so do ye to them, if you neglect, undervalue it. Is there any of you the needs

would not be thus dealt withal? would Mind

not you have others put such charital man winterpretations on your Words and Ad when ons, and will not you express the same as the civility to others? would you have a your there subject to this Puls

thers subject to this Rule, and woulout an

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Matth. 7. 12.

twe others live up to this Light, and is fal would you love Darkness better? would rs the you have others discharge their Duty meh to you, and would you be excused from ore h discharging yours to them? what can be more unreasonable, where is your Judischarging yours to them ? what can be flice, your Equity, your Religion? would ovesi n lo you have others wash your errours white, and would you throw Ink on theirs? om would you have others smooth the rough d has out-fide of your Offences, and put on t char them the skins of Lambs, and would you that put the Lions skin on theirs? It is ill manners, as well as irreligion, and do not Trul your Hearts and Consciences smite you it is in for it?

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You are for Peace and Quietness, but are your sinister Constructions of your need with the Interpretations will preserve you from a storm, but where you abate nothing of the fault, your passions must read rise into a Tampest. Calmpass of You are for Peace and Quietness, but ou the needs rise into a Tempest. Calmness of wou Mind is so great a Blessing, that a wife arital man would purchase it at any price, and when you may have it at so cheap a rate, as the savourable interpretations of what your Neighbours say, or do, will ye stand out and refuse the Treasure? ld you

This

This Exercise will preserve you from member a thousand fins, and as many inconver hat ou niences too. We fee, how Men, where miss once they give way to uncharital expect censures; how they run from one sin us, of v another, and know not where to floo Christa this uncharitableness leads them on Christia envy, envy to wrath, wrath to bac in this biting, backbiting to revenge, revention of stops their progress in goodness, and we character and the envis that flow the stops to the stop to the s

can reckon up all the evils that flow in Jews, I.

Deus altif this polluted Spring? These evils y this ma

simus scele-avoid by your favourable interpression the ra assicit, ons, and consequently lessen your vicinus ve-count with God; so much you strike det & ta-from the sum of your sins, and con to you men nil nisi quently, are more expedite in your we warp alienos na- to Heaven. What should you do be pointed Saadi. Gu-imitate your Father, which is about listan. p. How loth is he to believe our Rebelle 263. against him? Truly they are my people

faith he, children that will not lye, for became their Saviour, Elai. 63. 8. 1 knows our frame, and remembers that appear are but dust, saith the Royal Prophe forgot Psal. 103.14. And shouldst not though all Vishave compassion on thy fellow-servant, even this mass I had pity on thee? saith the Son of Gor in the

Matth. 18. 33. Shall God allow grains you for offences, and shall not we? Shall he a unites

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from member we are dust, and shall we forget, hat our Neighbours are so, and subject who o mistakes and errours? How can we expect, God will deal favourably with itab fingus, if we do not deal fo with our fellow-flow Christans? What do we call our selves Christians for, if we will not learn to run bac in this race? This charitable interpretaven tion of what we fee, or hear, is the very dw character which is to distinguish us from fro lews, Heathens, and Infidels; if we want this mark, how shall Christ distinguish us from the Goats?

Who hath made you Judges of your Neighbours? Who opened a Window to you into their hearts? Why do you wurp God's Authority? Hath he apir W pointed a Day, to judge the World in, and will you prevent that Judgment? belle Are you ever like to love your Neighpeop bours, as your selves, while you reject this Exercise? And if you are resolved not to learn it, how will you be able to that appear at the great Tribunal? Have you rophs forgot that this Charity is the root of how all Virtues? Have not you heard, that t, eve this makes the Soul beautiful, and lovely of Go in the eyes of him, that gave it? Have rains you forgot, that this is the Bond, that he munites the Soul to its Creator? This is the mem

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the Harp, which cheers the heart both lelves God and Man: This opens the Gate walk Heaven; This is the Gold of the Sacher ctuary, without which, we are blind, a griv'd ked, poor, and miserable. This enlarge Holine the Soul, whereas suspicion, and radjudgment doth contract it. This is the most excellent gift, and speaking in a Conjugate vers Languages, and giving our Bod charge to be burnt, and the greatest Learning calling the World, The Eloquence of Angel oyn'd the Rhetorick of the greatest Orator 19,20 the greatest Accomplishments fall short Tit. 2. its Glory; and he that hath it, offers 3,2,3 more acceptable Sacrifice to God, the Let a he that kills the Cattle upon a Thousa make Hills, and lays them upon his Altar: The part of is the Livery of the Citizens of Heave built the and that which makes Saints, and Ange rolls of Son happy, is their perfect Charity. On neous love to God, is nothing but froth, and with smoak without it, and he'll never believe nothing that we prize his favour, while we are lations loath to venture on a duty he is so mud Man o Hieron. in in love with. This makes a Man, a living of fucl Man; without this, Religious Societic Parent ad Paul & are no better than Hells, as St. Ferom vants phrases it, and the Inhabitants of Con and Sovents, no better than Devils. Put of Minist Sackeloth, tear your Flesh, fast your Old N

Regul. Monach. Eustoch.

C. 9.

felves ...

both elves to Death, lie on the hard Ground, Gate walk in black, pray whole days togene Sa her, without Charity you are not yet and, a griv'd to the Perfection of Apostolical nlarg Holiness. d ra

X Exercise.

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in Conscientiously, and faithfully to dis-Bod sharge the Duties of our several Relations, ning Callings, and Conditions; an Exercise in-Ange oyn'd Ephes. 6, 1, 2, 3, 4, 5, 9. Col. 3. 18, rator 19,20, 21,22. Col. 4.1. 1 Pet. 2. 17,18. horte Tit. 2. 2, 3, 4, 6, 9. Heb. 13. 17. 1 Tim. offer 3, 2, 3, 9, 12. Rom. 13. 1, 2, 3, 4, 5, 6, 7. the Let a Christian work never so hard, if he ouls make not this conscientious discharge r: The part of his work, he works as those, that Heave built the Tower of Babel, to no purpole, Ange rolls Syfiphus's Stone, and like Subterra-Vid. Agri-On neous Spirits, that are to be feen in Mines, col. de Mebelieve nothing. What I mean by several Re-we are lations, Callings, and Conditions, no much Man can be ignorant of, that hath heard a living of such Names, as Father, and Mother,

ocietic Parents, and Children, Masters, and Ser-Ferom vants, Husbands, and Wives, Tutors, f Con and Scholars, Magistrates, and Subjects, Put of Ministers, and People, Rich, and Poor, t you Old Men, and Young Men, Bond, and felve ... Free,

Free, Noble, and Ignoble, Tradefmen, Gentlemen. If the Exercise command in the Text, be universal, then certain all these have their Task, all these bound to exercise themselves in Du belonging to the relation, or condit they are in. And,

I. How do I exercise my self unto Q liness, as a Father, or Mother of Children except I shew them a good example.

cept I behave my felf decently, grave foberly, and modeftly before them, they may learn nothing, that's ill, by carriage? Except I breed them up the fear of God, talk to them of the ousness of Sin, and beauty of Holine instruct them in the ways of God, pray with them, and for them; except provide for them, not onely for their dies, but their Souls too; except I monish them in the Lord, check the for their Sins, reprove them for the Faults, and correct them early for a

Prov. 22. undecent Action, or Expression; exception; 13, 14. I oblige them to use reverence and respectives, to their Father, that begot them, an when I their Mother that bore them; except my Par

Frov. 22.6 instill conscientious Principles into the lawful Principles of Justice, Honesty, Good fire to ness, Meekness, Patience, and givin

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very one their due; except I enquire to their Devotion, whether, and how sey read, and pray, and hear; except watch their actions, their eating and rinking, fleeping, working, writing, udying, playing, and see whether they eep within bounds, or no; except I o Go vamine them, what progress they make Piety, whether they make conscience of fecret duties, whether they are respectul, and obedient to the Ministers of the Ephes.6.4. rave n, t Word of God, whether they be atten-ive in hearing Sermons, whether they by I telight in keeping the Lord's Day holy, and what apprehensions they have of heir Spiritual, and Eternal condition, how they fpend their time, and whether hey apply themselves to those Vertues xcen hey read and hear of; whether they do eir Bonot indulge themselves in Pride, or Ly-I ling, or Envy, or Hatred, or revengeful the Defires, whether they are tractable, and live up to the Rules, and Precepts, I give

except. 2. Then I exercise my self unto God-respectives, as a Child, as a Son, or Daughter, Ephes. 6. , an when I follow the good Instructions of 1,2,3. ccept my Parents, when I obey them in every then lawful thing, when I have an honest de-Goodfire to please them, and a filial fear of their

their displeasure, when I do not lose respect to them, though I am got ou their jurisdiction, nor deride them their infirmities, but like the Sons

Gen. 9. 23. Noah, cover their nakedness with Cloak of Charity; when I speak of the and to them with reverence, when I their admonition, and correction kind

18.

when I feek to promote their honour, dit, and reputation, when I attend to the good counsels, and am guided by the discretion, and wisdom, and goods ample; when I imitate them in their riousness, and when I hearken to the

Prov. 23. Instructions, and do not forsake the Law; when I neither Marry, nor feet my felf in the World without their vice, and am govern'd by their direction

Gen. 24-3, more, than by mine own determination when I express my grateful resentment of their kindnesses, and study how I ma requite their paternal care and love, who I interpret all they do or fay candidy when I respect them, though they of disc Poor, and bear the same love to them these they be sunk into a low Condition, the them I would have done, if they had been gardle advanced to the highest pitch of prospet to wh

rity; when I relieve them in their de count stress, support them in their want, and serent like

like A hould danger ter in Bloud of old, them I mands where ence f fects o of the and lav

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like Eneas, carry them out upon my houlders, to fave them from fire, and langer; when like that happy Daughter in Pliny, I feed them with mine own Plin. Nat. Bloud; and like the Children of Catania Hist. 1. 7. of old, rather endanger my felf, than fee them perish; when in their unlawful commands I shew passive Obedience, and where I cannot obey them for Conscience fake, suffer their anger, and the efy the fects of it patiently, without traducing ood a of them, or exposing them to the scorn, and laughter of Men; when like the Re- Jer. 35. 8, o the chabites, I obey them in things lawful, yet 9. e th difficult, and fuffer not the uneafiness, or r sett hardness of the task, to discourage me eir a from acting according to their Prescriptirection ons.

13. How can that Man be faid to exertmen cife himself unto Godliness, as a Master as a I may of a Family, that is himself a slave to fin, who and to the Devil, that either drinks, or Pfal. 101. ndidy (wears, or cheats, or lyes, and instead 2, 3, 4, 5, of discouraging his Servants from any of 6,7. nem these sins, doth rather tempt, and entice the them to these transgressions? That is regardless of his great Master in Heaven, to whom e'er long he must give an acceir di count of his Stewardship. That is indistrument, and serent, what becomes of his Servants Souls.

Ads 16. 53.

Souls, and is not much concern'd, what he ther they are ever like to get to Heaven, and so they do but do their business well lives the Earth. That makes nothing of Go frepro Commands, and lives, as if the Prece centlene

of the Lord Jesus did not belong to he hem wi That gives himself to laziness, and id less: The ness, and thereby teaches his Servants recessary do fo too. That makes no Confeien ance, a of redeeming the time, and while which the should work, and be buffe at his Calling ithfully sits in an Alchouse, or Tavern, or in the A Qualifications his Servants have, for the els, not will but do his Work; and is not at littress, displeased, if they privily flander the sgiving Neighbours, or turn aside from the howork, a Commandment deliver'd unto the roviden That either oppresses his Servant was geheir

Work, and Drudgery, or gives him leas 4. If to waste much time in doing nothing ness, as That allows his Servants no time, to per ithful, form their Duty to their Maker, not le lork I

courages them to Prayer by his example y Mass and command. That gives them liber sins in l

and is unconcern'd, if they neglect the ult che publick Worship of God, or their protector vate Devotion. That takes no notice of ady to their thrivings in Grace, and cares not I m

what

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what he doth in their presence, so his passion, and humour be but gratified: That ell lives them bitter language, and instead Go f reproving of them with meekness and eceptentleness for their sins, and faults, reviles hem with all possible wrath, and bitterlid less: That doth not give them things Deut. 24.

ness: eccessary, and convenient for their susterings and denies them the Wages for thich they serve him: That doth not alling ithfully instruct his Covenant-Servant r run the Art, or Trade, he hath promised Col 4. 1. who instruct him in, and hath no tenderthe els, no compassion to such persons in their at littes, and fickness: That thinks much the fgiving them Bread, when they cannot e ho york, and of maintaining them, when the rovidence hath disabled them from dowing their Masters business.

dear 4. If I will exercise my self unto Godthin ness, as a Servant, I must be diligent and
o per thful, industrious and careful in the
lock I am imploy'd in; I must advance Matth. 8 9.
The y Master's Interest, and manage his Conibert in his absence with the same honesty, Day at I would do, if he were present; I At the uft cheerfully run at his Command, if r prot contrary to the Will of God, and be tice of ady to do the Errand, he sends me ups not. I must not pick and chuse my Work,

M

but do that, which he thinks most a

and convenient for me. I must not grun ble at his order, nor be unwilling to where he sends me. I must love him as well as serve him, and honour the sward, as well as the gentle: I must suffer none of his Goods to be embezels'd, no waste the Treasure, he hath committe to my charge: I must not steal from him what I think, he doth not know of, no enrich my self by what he hath, farth than he gives me leave, and liberty, must not mispend the hours, he gives not my Work, nor dissemble with him things, that make for his just interest advantage. I must be tender of his

nour, and the secrets of the House, I

acquainted withal, I must not reveal
Pet.2:18. strangers. I must not discover his faul
without a lawful call, nor tell Stories,
the Menthat hate him, of his actions,
must not consort with idle Companio
nor let persons come into his House, the

nor let persons come into his House, the would either wrong him, or do him a chief. I must stand up in his Vindicate when he is abused, and take heed of aggerating his errours, if once they can to be publick. I must not tell him a sif I have committed a fault, and am as about it, nor stand to justifie, or example.

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my errour, when it will not bear an Apology. I must not answer again, when I Jamis. 16. am chid by him, much less repay him with ill language, if his passion prompts him to speak more, than otherwise he would have done. I must bear with his 2 Sam. 19. infirmities, and though he hath his failings, 26, 27. vet do him service with fear and trembling. I must not despise him, because I am better born, nor speak therefore dishodourably of him, because I understand more than he. I must plead Conscience, Gen. 39.9. when he would have medo a thing that's displeasing to God, and humbly beg of him, not to put me upon that, which in the end will be a torment to my Spirit. must endeavour to gain his love, and Ephes 6. o fometimes more than he commands 5, 6, 7, 8. me, to testifie my zeal to do my duty. must lissen to the good Lessons he gives he from the Word of God, and exhort my fellow-servants to do the like. must be kind to his Children, and take are, that by my familiar converses with lication hem, I do not draw them into any thing, dof hat may be prejudicial either to their ey col ouls, or Bodies. naly

5. That Man doth not exercise himself Col. 3.193 m ask into Godliness, as a Husband, that loves 20. r exc lot his Wife without dissimulation;

M 2

The Best Exercise. 164 1 Cor. 14, or doth not, as much as in him lies, promote her spiritual, and everlasting 34, 35. Welfare; that doth not care for dwelling with her, nor thinks it his duty to en treat the Light of Gods Countenance for her, or joyn in prayer with her: The r. Cor. 78 is intemperate in his Wedlock, or think 11, 12. that the strice alliance between him an her warrants every immodest, extrav gant, and inordinate pleasure, and & I Cor. 7. fire, or that no Decorum is to be observed 29. in that estate: That hath no care of he Health, Wealth, and Credit, or low her more for her Money, and Beaun than her Virtue: That gives her reproad ful language, and reproves her not will tenderness and compassion, if her errou deserve reprehension: That doth not Ephel. 5.

deserve reprehension: That doth not in firuct her, so far as he is able, or doth in help her to bear the burthen of the mily: That is a stranger to all pity, and cares not, what becomes of her, so him self can but enjoy health, and prospenty; whose carriage to her is churling and his expressions to her dipt in Gall, and

rect. 3.7. Vinegar: That exposes her natural de fects before company, and aggravates he neglects, which should be qualified with softer constructions: That instead de comforting her, slights her, and is so se

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from healing her wounds, that he doth what he can, to make them wider: That doth not allow her convenient Food, and Raiment, and let's her want those necessary supplies, which the Law of Nations binds him to: That doth not protett her, when she is in danger, nor redeem her from the malice and cruelty of 1 Sam. 30. those, that use all means to disparage her :18, 19. That doth not trust her with the affairs of the Family, if she be able to manage them, or conceals from her the things which appertain to their common fafety: That goes beyond the bounds of the Authority, God hath given him over her, and instead of being her Head, makes Matth. 19. himself a Tyrant, and her a Slave: That 8. doth not yield unto her reasonable requests, and by his good example encourage her to Piety, Gravity, Charity, and Discretion: That despises her good Counfel, and will be fooner perfwaded by a stranger, or idle Companion, than by her that lies in his bosom: That laughs at her Devotion, and takes pains to make her weary of her seriousness: That takes it ill, she should obey God ead more, than him, and thinks nothing fo tedious, as her frequent exhorting of from him to universal Conscientiousness. Such

M 3

a Man for certain doth not exercise his self unto Godliness, but rather strives work himself out of the Obligations of and exercises himself intohardness of he

and impenitence.

6. And indeed the same may be so of the Woman, that doth not discharthe Duty of a Wife, if Married to a H band. If her Religion shall deserve name of exercising her selt unto Go ness, her great care must be, according

Eph. 5. 33. to the Apostle's Rule, to reverence Gen. 3. 16. Husband. After him must be her delimand it must be her glory, to submit him in the sear of God. In her min

she must esteem him, and value him, a cor. 11. the Image and Glory of the Great Cr. 12. Sam. 18. tor. To love him must become natural

28. Prov. 31.

11, 12. 1 Per. 2.

I Pet. 3.

to her; and to tend him, though new fo weak, or calamitous, must be one gre part of her care. Her Conversation must be chaste, and the value she hath for him must appear in her words and action She must fear him, as her Master, and ye nothing must cause that tear, but assection. She must deny her self for him and in things indifferent, his Will must be her Rule to go by ther submission

be her Rule to go by. Her submission must be hearty, and it must not be an similar respect, but Conscience, that must

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se hi produce it. She must wave her Priviedges that Birth and Breeding have gi- 2 Sam, 6. ven her, and honour him according to 20,21, 22, the Law of him that joyned them. Her study must be to make his life comfortable, and she must contrive fost expresfons to engage his inclinations. Her language to him must be mild, and peaceable, and her behaviour fuch as becomes Woman, that professes Godliness. Conversation must be the same in his abfence, that it is in his presence; and she must give him such demonstration of her kindness, that his heart may confide in ber. To get a meek and quiet spirit, 1 Pet. 3.4 must be not the least part of her Prayer, and insolence and haughtiness of Spirit Frov. 21. he must shun, as the Pestilence. She Prov. 21. must be a stranger to brawling, and 24her words must be weighed in a ballance. She must flee idleness, as an Enemy, and contrive how to advance her Husband's Interest with honesty. She must encou- Prov. 31. rage her Servants to their labour, and 15, 16, 17, guide them by her eye. Her feet must Prov. 7. 12. not be much in the Streets, and it is an inswer fit to be given to an Angel, that Sarah is in her Tent. Her ears must be Gen. 18 9. open to her Husband's counsel, and she must not think much of his reproof, and repre-

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reprehension. Her entertainment of him must be with a cheerful countenance and crosness of humour must be banis from her temper. If ought have prov ked him, she must study arts to pad him; and whatever revengeful hear finds him in, the must study, how to lay the inflammation. His anger she me overcome by her meekness; and if he inclined to passion, take the fittest of portunities to hush those tempests.

2 Reg 14. Expences the must move by his advice 8, 9, 10. and the Propriety being properly in his consult him upon such occasions. H

Tim. 2. kindness to her, must not make her usur 2. Authority over him; and the more

condescends to her, the more she musto

blige him by her manners.

Godliness as a Minister of the Gospel, see wh must be more concern'd for mens Souls them than for a maintenance, and I do little Heart 2 Tim.4.5. if I do not study to advance the people them,

happiness; I must not sow pillows under as an o their elbows, nor flatter them with es tual I fie Injunctions into Ruine. I must no son, a

Ezek. 34. fpeak peace to them, when there is none rebuk nor tell them that they are in Gods a drine vour, when their averseness from Go must spel-Duties shews them Reprobates. I bid to must

the Th ordinar pour of and Su and In go ano am in g and the of my Damna am afr I have ness, w fand A their v

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must become an intercessor for them at ofhi the Throne of Grace, and be more than anili Prov ordinarily importunate with God, to Ezek. 13. pour out upon them, the Spirit of Grace, 10, 18. Pacif and Supplication. My life must be holy, and I must not tell them of one way, and atif to go another; I must let them see, that I I Tim. 4. am in good earnest when I preach to them, 12. e mu and that I do not onely give them a cast fheb est of my Office, when I fright them with s. Damnation. They must see, that my self advice am afraid of God's Judgments, and that n him I have deliberately chosen that serious- 2 Cor. 5. rulus and Arguments. I must enquire into their wants, and labour to suit my Plai- 11.

The state of their wants and labour to suit my Plai- 11.

The state of their wants are suit of their wants and labour to suit my Plai- 11. warning, that they fall not into the frare 1, 2, 3. Ezek. 3. f unto of the Devil, and if they be catcht in it, 17, 18.

ofpel, fee which way I may extricate, and free Souls them from that danger. I must open my little Heart and Bosom to them, and convince seople them, that nothing is so pleasing to me, under as an opportunity to advance their spiriith et tual Interest. I must be instant in sea- 2 Tim. 4. ist no son, and out of season, and exhort, and 1, 2. ods fa drine. The fins I do reprove in them, I m Go must hate like poison; and in vain do I tes. I bid them abstain from the forbidden mult

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Hofts. I must learn to see God in them. nd must look farther than their outside. ven to the Commission God hath given hem. I must not despise them, because hey carry this Treasure in earthen 15. vellels, nor think the worse of them, ecause they are Men of the same passions, that I am. I must not contemn the whole Function, because some Wolves do et in among the Sheep; nor blaspheme he Order, becanse there is a Judas in the Colledge of Fesus. I must be kind to hem for Gods sake, and remember that Matth, 10. he cup of cold Water I give to them, I 42. ive to him that fent them. I must not Matth. 10. eny them maintenance, nor let them 1 Cor. 9. the G abour without encouragement. I must 9, 10, 11. remember, that such labourers are wor- 1 Cor. 7 1. nay k of Go hy of their hire, and deserve so much i cor.8 i. ald has a sublimer nature. I must consult with , that them in my perplexities, and in my , as doubts be guided by their directions. I the gu must have recourse to them, when I lie istry; under strong Temptations, and reveal my haveth ase to them, that they may know, how to worth apply a remedy. I must ask seriously of ok up them, what I must do to inherit eternal Life, and when I know it, must run, and Lord make hafte to do it. I must consider, that Holt

they watch for my Soul, and make the an argument to express my Love to the Phil. 4 10. upon all occasions. I must not think 14,17, 19 thing that is bestow'd on them, as throw Gal. 4. 15, away, but believe it will some way other, descend upon me in richer shows I must not shew my self froward, who they do reprove me, nor fall out with them; because they preach no Doctrin that pleases my sensual Appetite. fo love them, as to stand up for the when they are traduced, and think it Duty to speak and act for them, whom I am more beholding, than to the nearest Relations.

9. I cannot exercise my selfunto Go liness, as a Magistrate, except I protect the Innocent, and lash the Guilty in hetter manners. I must be a terrour 2 Sam. 24 evil-doers, and an encourager of tho that do well. I must reign in Right Rom. 13.4. oufness, and my Rule must be in the for of God. I must not bear the Sword vain, nor must mine eye spare those, whom God would not have live. I must secur those that are committed to my carea gainst dangers, and must not suffer crue men to oppress them. I must seek ther welfare, to the best of my skill and pow hing a er, and neglect no lawful means to ad-

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rance their Good, and Prosperity. I must prescribe them wholesom Laws, and see hat they obey the Law of him, who is bove all Kings and Princes. I must not for my ear against the cry of the Poor. nor fuffer the Widow and Fatherless to be trampled on by their more powerful, Kings Neighbours. I must not flay my Subjects, 12, 6, 7. when they are willing to let me have their Fleeces, nor exercise Tyranny over them, when they are willing to submit to the Scepter of my Mercy. I must remember, I have an account to give to it m that God that is above me, and that I am as lyable to his Rods and Axes, as Dan. 4. to th my meanest Vassal is to mine. I must 34,35, 37. not do what I please, but what is cono God venient, and my Will must not be my venient, and my Will must not be my
Law, but the Will of him, that hath put
this Power into my hands: I must remember, that Magistrates are called Gods, and Psal.82.6.
that I can imitate God in nothing so much
as in doing good. I must be as Holy as I as in doing good. I must be as Holy as I am Great, and be as eminent in Good-ness, as I am in Power; I must keep up whom that Religon, which is most agreeable fecure to the word of God, and must not be care a shamed to know the Almighty's Prether crue cepts. I must proscribe Idolatry, as a 18.

The pow the Almighty's Precent the proscribe idolatry, as a 18.

The pow the Almighty's Precent the power in the proscribe idolatry in the power i Doctrine 18.

2 Chron.

Doctrine, which is taught within my finitions, be found, and Catholick. I me follow the pious examples of my Religious Forefathers, and be a nursing Father to the Church, that bred me. I me preserve the Right of all men, and me especially take heed, that the Land prot defiled with Sacriledge. I must protect the restrictions of the control of the con

2 Chron. not defiled with Sacriledge, I must pos 19.5,6,7, mote Men of Honesty, and Virtues 2 Chron.3. places of Trust, and must exhort m

Subjects in times of Calamity, to feek the God of their Fathers with Prayer, an Fasting. I must not wallow in unlawing pleasures, but must be as much about them, as I am above the common less of Mankind. I must fight more against my intestine Enemies, than against so

Pfal. 119. reign Foes, and look upon the lusts of my Pfal. 139. botom, to be greater Traytors, than those that would deprive, and rob me of my

Purple.

10. If I mean to exercise my self und
Rom. 13. Godliness, as a Subject, I must look up
on my Prince, as God's Vicegerent, and
stand in awe of that Authority, the Almighty hath stamp'd upon him. I must
not speak evil of Dignities, nor report
things abroad, which are false, to my
Josh. 1. King's discredit. I must submit to his Or-

ders, that contradict not the Injunctions

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the greater Lawgiver, and live peacebly under his Government. I must not W Sedition among my Neighbours, nor If them with prejudice against their law-Governour: I must suffer rather, than efift, and be perswaded, that those, who I Sam. 26. refift, shall receive to themselves Dam- 9, 10. nation. I must cheerfully give him that Tribute, I owe him, and pay him that Respect and Honour, which the Law of God and Nature doth allow him. not find fault with his Judicial Proceedings, because they cross my Interest; nor therefore refuse Obedience, because he oth not think fit to do, what I have a mind to. I must not be subject only for wrath, but for Conscience sake; and it must not be fear of punishment, but love m God, and Obedience to his Precepts. must make me tractable. When he pu-

infles me justly, I must not rail at him; and when unjustly, I must patiently bear it. I must not fight against him, though he oppress me; and let the Injury he doth me, be never so great, I must use

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Though his Yoak be heavy, I must pa-

tently bear it, and leave all Vengeance Rom. 12. to that God, that hath faid, I will repay. 19.

must pray for him, though he wrong

me;

Bribes, and hate Covetousness, as I do

beyond all the Riches of the East, and in the Falshood must be a Name, as odious to cused

I must love Truth

the Scorpions sting.

Exod. 18.

21.

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me,

men pity with my Threatnings, and Mercy, Ach my Breast. I must lay aside passion, and ne re prejudice, and hear Men with that calming o ness, that I would use to say my Prayers. nove Perjury I must punish, as the bane of hu-Vene mane Society, and Faithfulness must reast ex cive my applause, and highest commeny out dations. I must not be swayed by Power my Justice, nor must great Men by John 19. , that heir Authority command my Conscience. mul must do right to the Poor, as well as to rredi he Rich, and be so much a Christian, as God obe no respecter of persons. I must not es are ejoyce at the destruction of him that ness, mates me, nor laugh at the punishment, hat falls on the man, that hath done me fund vil. I must not judge in favour of mul my Relation, because he is so, nor must nd de knowledge any other Kinred upon much, the Bench, but fuch, as are allay'd to Righbe in cousness. I must not delay a Cause, Exod. 18 Inju then I may dispatch it; nor make my 13. Arch leghbour spend time in attendance, 27. ind to then it lies in my power to tell him, Acts 25.

s I do that he is to trust to. I must attend to Truth the Cause that comes before me, and and the other ear to the Party that is ous to cused. I must not encourage quarrel-

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me,

ling, nor fuggest Arguments, which m Luk. 18.2. feed the fire of Contention. I must be at once, an Accuser and a Judge, carry my felf proudly, no, not aga an Enemy. I must study Piety, as w as Justice; and remember; that he c

Pfal. 72.2. not be a good Judge, that is an ill me Acts 24. and though Authority and Fear of be 26. turned out, may keep him in awe Prov. 31. fome time, yet whenever he can prom 4, 5.

himself impunity, or secure himself aga the Eyes of Men, he'll make bold to vert Judgment, and facrifice all to

own Interest.

12. He that will exercise himself Acts 24.1, 2,9,10,13 to Godliness, as a Client, must bear Wrath, no Malice to the Man that to Law with him; must use no un to compass his Des means nor think by Flattery, or Gifts, incline the Judges favour. He n commit himself to him that judges R teoufly, and with Patience, and Hun Ads 25. ty, receive the Sentence of him

whom Authority hath left the deter nation. He must not vaunt himself. gets the better of him, that opposed h nor therefore undervalue his Neighb because the Lot is fallen to him in P fant places. He must learn to beh

Matth. 5. 39, 40.

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himself peaceably for the future, and so der his conversation, that he may not ive offence to any. He must avoid litijournels, as the great enemy of Christi- 1 Cor. 6. nity, and where differences may be com- 1,2,5,6, 7. ofed at an easier rate, thun going to Law, much as a Patient dreads cutting off is Hand, or Arm, till meer necessity foreshim.

13. The same may be said of Schoollafters and Scholars; The Master oth not exercise himself unto Godlies, that doth not train up the Child nder his Charge, in the way he is to go; hat doth not season his Mind with a orm of found Words, and whilst he in-2 Tim. 1. les Learning into him, neglects to teach i Tim. 6. m, how to behave himself to God, and 20. his Neighbour: That cockers the oung man in his Folly, or lets him alk in the way of his Heart: That th not break the stubborn Youth by dinonition, and just Correction, and es not what becomes of him, so himself th but get a livelihood: That doth check the first beginnings of Sin in Acts 22. 3 n, or lets the Tares run on, till they the good Seed, that's fown there; in P at doth not teach him to stand in awe beh his Maker, or doth not by his seri-N 2 ous

ous Deportment shew him, how he mender himself Beloved, and Beneficial Mankind.

And so the Scholar continues a strang to this Exercise; That will be taught thing, but what is pleasing to his be tish appetite; That values himself up the Estate he is to inherit, and had Prov. 2. 1, ther be Ignorant and Rich, than We and Poor. That stops his Ears again Prov. 1 7, the sound Instructions of his Tutor, and Vanity. That had rather hand pack of Cards, than his Bible; and more taken with a sine Suit of Cloud than with the Ornaments of Wisdom.

Understanding; That thinks ill of

Master, because he seeks his Good.

calls him Cruel, or Infolent, because

will not suffer him to follow his or Prov. 6. 6, imaginations; That spends his time 7, 8, 9, 10. Play, which should be employed in Laning, and thinks no Argument solid, be what is pleaded in favour of his Landau and the state of the same of the s

ness.

14. If I am Rich, and mean to exerce 7,18, 19. my felf unto Godliness, as such, I must member, that I am but Gods Steward, a fent hither to disperse those Blessings, hath bestow'd upon me, among those,

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the mic Bleffing I must ie m eath made objects of my Charity. I must ficial ot oppress the Poor, because he cannot hurt me, nor deny another man what trang s due to him, because he hath no power to with stand me; I must make my self his b riends of the Mammon of Unrighteouflf up ness, and so husband that Estate I have, had sto provide for everlasting Habitations. an W must not think my self the better man agai or my Riches, nor fancy God will be or . nore kind to me in the last day, because Fro ny enjoyments were greater here, than nand my Neighbours. I must mistrust my own and Prosperity, and look upon it, as more Close dangerous, than the greatest misery. om, must walk very circumspectly in my af- Pal.62.10. lof hence, and take heed my Heart be not od! et on things, which, before I am aware, caule will make themselves wings, and fly ais or way. I must make the Poor my Pensi-Matth. 19. time oners, and lay up a good foundation a-23. in La gainst the time to come. I must be Li-Luk. 19.8. olid, b beral and Bountiful, as I expect God hould be munificent to me, and believe, exercised an unjust, if I do not according to my multi Members. I must learn to be humble in James 1.

the midst of my plenty, and the more 10.

Blessings God heaps upon me, the more hose, I must grow in Grace and Holiness. I

ght

must

James 2. must study how I may do good, an 1, 2,3,4,5 make it the great Concern of my life, to deport my felf in this condition, the I may inherit Eternal life.

As a poor man, I then exercise my Prov.10.4. unto Godliness, when I am contente

Prov. 24. with the condition, I am in, and labor 30. in the fweat of my Brows, to get mi

Prov. 26. own Bread; When I do not indulge a felf in idleness, and go upon this Principal 13. that he that will not work, neither for

When I envy not the Rich, the vast Possessions, and rejoyce in having h IO. Food and Raiment, as much as othe do in a great Inheritance; When I labor Food and Raiment, as much as othe dare lo do in a great Inheritance; When I labor there is to be poor in Spirit, and keep my a fiftent from repining, and mistrusting Gods Pro I mind Mattin. 4.

vidence; When I am ambitious of the phets, Riches of Grace, and thirst after nothing to see, fo much, as the Treasure, which Thieve and th cannot steal away; When the Kingdom When

feek, is the Kingdom of God, and is forfool Righteousness, and nothing ingrosses my left ti defires so much, as to be always about Court ding in the Work of the Lord, forasmut tyrs I as I know, my Labour is not in vain verlat

the Lord.

15. Then I exercise my self unto God perceivliness, as a Great Man, or a Man of derstar Gentile, and Noble Extract; when morta

light mire, care of their olease

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underv and lov vency, and va

Groans others ips,and

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, an mind things Great, and Generous, and 2 Chron. life, flight those Lusts which other men ad
, the mire, and make pleasing God, the chief
care of my Life, while others make it
my their principal care and business, to
stente please and gratistic themselves; When I Ads 13.7. labor undervalue that world, others doat on, Acts 8.274 t min and love that God with Zeal, and Ferge m vency, whom others love only in words, inciple and vain pretences; When I pray with er sh Groans, which cannot be uttered, while , the others draw nigh to God only with their ing he lips, and their hearts are far from him; and othe dare lose something for Christ, while o- Heb. 11. labor thers follow him no farther, than is con-24,25,26. my fiftent with their Temporal Glory; when I mind that, which many Kings, and Proposets, and Righteous Men have defired to fee, even the Spiritual Riches of Grace; Thiever and the everlasting Mercies of David; Psal. 84.1, When I mind that, for which Abraham Psal. 16.11; and Meses nd is forfook his own Countrey, and Moses les my lest the dazling Glories of Pharaoh's about Court, and for which, Saints and Marsmud tyrs have spilt their Blood; even that vain veverlasting Kingdom of Bliss, which Sense cannot Fathom, and no Eye can God perceive, but that of an illuminated Unn of derstanding, and which the King Immind

fed to the Man, that shall be faithful to death; When I am ambitious of company of that vast multitude were of, Rev. 7.9. which no man can numb out of all Nations, Kinred, Tongue and People, that stand before the Thron and before the Lamb, with Palms in the hands, and clothed in White Raime and cry day and night, Salvation unto God, and to the Lamb for ever and ver. When I can offer free-will-offering to God, and am so far from being frie ted at the Gift, God requires at a hands, that I am ready to do more, the

2 Cor. 8. 1, 2, 3 2 Cor.9.2. Acts 2.44,

45.

I have an express Command for, like to Pious Souls at the erecting of the Tabe nacle, who being bid to bring in the proportion, freely offered more the their share, and were so free to give, the Moses was forced to put a stop to ther Generofity and Liberality, Exod. 36.1 Subject

5, 6.

And to add no more, than I exercise tries, my self unto Godliness, as a common or World 1,9,10,11, dinary man, as a man in a lower Sphere, discha 12, 13. and private station; When I am just in tions, all my dealings, and in Simplicity, and fensible Godly Sincerity, not with fleshly Wifwith dom, but by the Grace of God, have right my Conversation in the World. When and as

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Tive in a sence of God's Mercy, and am 2 Cor. 12 ready to do good Offices to all my Neigh- 2 Theff. 3. ours, When I study Truth in my Trade, 7, 8. nd Calling, and as much as in me lies, Rom. 12. provide things honest in the fight of all Men. When I am not flothful in business, but fervent in Spirit, ferving the Lord, reovcing in hope, patient in tribulation, continuing instant in prayer, &c. nto ou

and e

You see, Christians, what it is to be universally conscientious. In vain doth the Pharisee boast, I thank thee, O God, Luke 184 that I am not as other Men, Extortioners, 11. Unjust, Adulterers, nor even as this Publicane. As much as he valued himself up-Tabe on his perfections, it was nothing but Rags, in the and menstruous Cloaths; for in this Cae the talogue no Duties of his several Relative, the ons are mention'd, and he knew not what to the it was to live like a Divine, or like a Loyal 7. 36.3, Subject. Let Alexander boast of his Conquering Persia, India, and other Counexercie tries, and mourn, that there are no more non or Worlds to conquer; He that faithfully Sphere, discharges the Duties of his several Relajust in tions, is a greater Man. Such a Man is y, and lensible, that God will not be put off ly Wil with shews, and shadows, nor with a , have righteousness, that is as a Morning Cloud, When and as the early Dew, which passeth away.

Such a man receives the Kingdom of He ven as a little Child, and doth not flat out for want of pains: Such a man is folved to know God, and what the ceeding greatness of his Power is to the who believe.

O Sirs, retire; and think of the re fonableness of this Exercise: O that could make you fee the necessity of O that it lay in my power to perfu you to it! Othat I had Rhetorick enou to charm you! O that I had the Tong of Angels to catch your Inclinations a holy guile! But it is not Eloque will do it; God's Spirit must breathe on you, and O that this bleffed Spi would blow upon you, and compel y to come in, and make you so sensible the love of God, that you might not able to withstand its force, but become greedy, and ambitious of this Implo ment! You would then see, how much these men are mistaken, how much the are out, what a wrong way they take that place all Religion in a few heartlef Prayers, and careless Wishes, and will not be perswaded to believe, that Go ever commanded this faithful discharge of the Duties of their several Relations and Callings; and that they may not be

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bliged to it, are resolved to continue that unbelief to their dying day : You would be ready to call after them, Awake that sleep, and Christ Shall give you light: You would wonder that they take no greater care to dress up their Souls for the Marriage of the Lamb; O how you would pity them, bemoan them, and with for a Fountain of Tears to bewail heir stubbornness! O how you would e frighted to fee what burthens they lay pon their backs! Burthens insupportable, burthens, which will crush them. burthens, which will make them cry out, oneday, O that there had been such a heart in me! O that I had kept close to the Law, and to the Testimony! O that I had look'd more to my ways! O that had remembred what a charge God gave me! O that I had given ease to my Soul when Christ offered to refresh me! mploy Othat I had submitted to his Yoak in all v mud things, when he promised me rest for my ch the Soul! y take

We have innumerable examples of men, who even in this life have felt the burthen of God's anger for their unfaithful difscharge charge of these Duties: How many Faelation thers have groan'd under a sence of negnot be lect of their duty to their Children? How

many

many Children have fmarted for the glect of theirs to their Parents? How had God punish'd Princes, how hath he fired Subjects for their carelefness of the mutual Offices: How many Servants have complain'd that they have been undon because their Masters admonish'd them not ? How many Masters have been mi ned, because their Servants remember not what faithfulness, and what duties God required at their hands? And if God anger against these neglects be so hear in this life, what will it be in the day Wrath, and in the day of Indignation The Judgments God fends upon Ma here, are but shadows of the future, en blems of greater plagues in another World, representations of more violent storms that are to follow, and God pu nishes some onely, that the rest may take warning; and those he punishes, he pu nishes but gently, to shew, that if the Rods cannot melt Mens hearts, and in vite them to humiliation, that these are but fore-runners of more dreadful scoutges.

XI Exercife.

To refist all sorts of Temptations; an Exercise peremptorily commanded, Jan.

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1/12,13. Jam. 4.7. 1 Pet. 5.8,9. Ephef. 1. 15. Hebr. 12.4. Temptations must try our courage, and discover what metde we are made of. Temptations are as necessary, as difficulties in getting an Eflate, and their greatness doth but whet our appetite to overcome them: Without Temptations, the way to Life would be broad and easie; and were it not for these, every Fool could go to Heaven. They that dream of Feather-Beds in the way to Happiness, know not what Temprations are; and were Men but sensible. what refisting of Temptations means, they would not play the fool, and fancy that a flovenly belief in Jesus Christ will spread open to them the Gates of Everlasting Mercy. The Conquest of Temptations makes the great difference between a true Believer, and a Hypocrite; and there is not a furer fign, that a Man is perishing, than his being loath to encounter with these Enemies.

Most Men complain of Temptations, and yet there are but sew, that do oppose them; and the generality are so besorted, as to imagine, that nothing is a Temptation, but what prompts them to open profaneness, and some notorious impiety. Temptations no doubt may come

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come from Friends, as well as from E mies; and a Father, or a Mother, m be a Tempter, as well as our greate Adversary. Temptations may arise from our selves, as well, as from strangers, an our own Bosoms may harbour Trayton as much, as Extrinsick Objects. And deed there are no Temptations fo da gerous, as those that come from within and the Devil himself could do us hurt, but that our own Hearts do fecon his fatal Enterprise. Outward Object can only present themselves to our Mind but it's our Minds, make the first motion to Transgression. He that resists his evi thoughts, resists the strongest Rebels and what can all the other affaults fign fie, while the Mind is guarded from In valion?

It is not a faint-hearted resistance, that will disperse these Insects; and he that is unresolved, and will, and will not, makes the Prince of the Air believe, that he hath no serious purposes. Here no thing but boldness will do good, and he that by weak fallies means to repulse this Flying Army of the Devil, doth but make himself an object of their scorn. When young Hilarion began to be trou-Vit. Hilar. bled with unclean thoughts, and did not

Hieron. c. 3.

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know yet, how to resist them, the innoent Lad sell a beating his Breast, till he made it sore; and though that was not the onely remedy, yet it shew'd that he was in good earnest resolv'd to oppose them. Of all the Temptations of the Devil, there is none that he values so much, as those that are levelled either against our venturing on the power of Godliness, or against continuance in Seriousness.

1. Such as are levell'd against our venturing on the power of Godliness. The Devil is content, we should play about the outsides of Religion, in the Subburbs of Devotion, in the Anti-chamber to true Piety; as long as he can keep us from the Banqueting-House, the Banner whereof is Love, he can bear with our little acts of Worship, and dispense with our playing with Religion. The inconfiderable fervices which proceed onely from custom, he doth not value much; and he is content we should use a Form of Godliness, being sensible, that Hypocrifie will damn as foon, as more open Debaucheries.

2. Such as are levelled against our holding out in Seriousness, or Continuance in it. He knows to whom the Crown

is promised, even to him that's fair unto death, and hath feen God fet the I dem of Righteousness on the heads of the that have continued with Christ Jesus his Temptations. He knows the Se pture, and issensible, that the Man th holds out to the last, will certainly e joy the delights of God's Bosom; and therefore to conquer such a Man, that bours hard for Salvation, and to fl him in his progress, he looks upon, as proudest Victory. Antiquity hath c pressed it by this Apologue. Lucifer 1 ving fent out his Officers to fill the Worl with Death, and Ruine, they all we on their feveral Errands. Upon the return, he demands an account of the proceedings, What mischief they h done, What Plagues they had scattered and What Calamities they had fent mong affrighted Mortals. One of them more forward, than the rest, replied, H had been a fortnight wandring about and at last had overturned some Mer chants Ships at Sea, infomuch that both Men and Goods were loft. The Prince of Darkness enraged at his laziness, in stead of a reward, gave him a hundred Lashes, because he had done no mor hurt all that time. Another Spire **stands**

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ands forth, and boasts, That he had been month together contriving, how to fuch a City on fire, and had at last efand he also was severely punied for his idleness, and neglect of acomplishing his Design sooner. At last omes forth a third, that had been forty ears absent, and being ask'd, How he adspent his time, and how he had pronoted the Interest of the black Empire, inswer'd, These forty years have I been empting such a Religious Man to Forniation, and have at last prevailed, and at his time he wallows securely in his fin. seelzebub immediately rises from his throne, hugs the Fiend, embraces the hild of Darkness, and with Rhetorick tcht from Hell, commends him before the howling Crew, as having done a reater exploit after forty years travel, un the other by afflicting and confuning so many Men, and Ships, and Hous in a few days, or weeks. The Moral the Fable is no other, but this, That he can make a fincere Believer weary of Heavenly-mindedness, and burning al to God's Glory, he values that Inmy more, than if he tempted a thousand more eprobates to greater Impieties.
Spirit Alas! What great Conquest is it, to

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perswade the Proud to Covetousness, the Drunkard to Adultery? The Wre was his before, and there is nothing the Temptation to gratifie his Envy, haughtiness; but to stop the Man th runs well, to make him end in the Fle that hath begun in the Spirit, and make him turn Enemy, that before was Disciple; This is great, and answers to proud Designs of that Hellish Monard Pyrates do not meddle with a poor, empty Fisherboat, but when Ships con richly laden, full of precious Wares, the foft. Epift. they bestir themselves, and take pains ad Demet. master it: So the Devil, when he feet Soul richly laden with Fruits, fees a M hath got a vast stock together, of Ala and Prayers, and other Virtues, un him he fets, and nothing pleases hi like robbing fuch a person of his Treat

The empty Traveller fears no Robbe

The Beggar fleeps fecurely in his C

tage; The Shepherd is not afraid

Highway-men; The Indigent Day-

bourer needs not lock up his Doors

night; But the Man that's Rich, Wo

thy, and abounds in Gold, whose Po

is full, and whose Coffers are ready

burst with the weight of Money, the

the Man, that hath reason to be affi

ret Holiness. So it is with Grace, and Holiness. The Holier Men are, the more ting they may expect the Devils assaults; and he richer their Souls are in Faith, and good Works, the more they may look for the rage-of this Roaring Lyon; for nothing is a greater eye-fore to him; than Eve in Paradife, and a Soul encircled with Celestial Glory; and nothing stings him more, than that a Creature made a little lower than the Angels, should be in a probability of being placed in the same Form with Angels.

> To relist these two grand Temptations, sthe Intent of this Exercise; which conof God. 2. In praying for help and affiftance from above against such asaults. 3. In getting others to pray for s, and to counsel us. 4. In being more autious for the future, in case the Tem-

nation do prevail.

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1. In arming our selves with the Word God; With this Sword Christ cut the Devil's Temptations afunder; with this held the Apostles weathered his fiercest ready fold blunted his sharpest Arrows; and y, that that hath no skill at this Weapon, may be affected but weakly, fight but with feeble hands, hands, and at the best cannot hold a long. These holy Oracles are the Annual wherewith the Lord of Hosts will have engage Legions of Devils, whole mies of Lusts, and all the Troops of the Worlds Enticements, and Flatteries; at that you may know, how this is to done, I cannot satisfie you better, the by setting before you the noble example of St. Paula, whose resistance St. from, who was intimately acquainted with the same of the same

Vid. Hieron. Vit. St. Paul. c.

fhe was tempted, to give sparingly to

Matth 5.7 Poor, she presently replied, Blessed the merciful, for they shall obtain men When tempted to revise those that reled her, her thoughts were the same with Psalmist's, I said, I will take heel

Pfal. 39. 1. my ways, that I sin not with my tongue; will keep my mouth with a bridle, when the wicked is before me. In crosses, a disappointments, when tempted to

Rom. 5 4, pining, her voice was, Tribulation was

eth patience, and patience hope, and he
makes not ashamed. When tempted

siai.49.1. impatience, she cryed, I have heard to

impatience, the cryed, I have heard in an acceptable time, in the day of stration have I succoured thee. When the pted in her frequent Sicknesses, to complain, the checkt the motion with the

in us, Christ to mo cryed and n Hope

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When I am weak, then am I strong; and 2 Cor. 12. again, As the Sufferings of Christ abound 2 Cor. 1.5. in us, so our Consolation also aboundeth by christ. When in grief, the was tempted to mourn, like one without hope, she cryed, Why art thou cast down, O my Soul, Psal.42.11. and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my Countenance, and my God. When in danger, she was tempted to mistrust God's Providence, this was her Language, Whoever will come af- Matth. 16. terme, let him deny himself, and take up 24. his Cross, and follow me. When she had lost all her outward Means, and was tempted to doubt of Gods Goodness, and to question his Justice, she said, What shall it profit a Man, if he gain the Matth. 16. whole World, and lose his own Soul? or 26. what shall a man give in exchange for bis Soul? And again, Naked came I Job 1 21. from my Mothers Womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away: Blessed be the Name of the Lord. When the Beloved Toxotius, ard th of se her Husband, died, and she was tempted to despair, this came into her mind, and en ter with this she checkt the ill suggestion; to con He that loves Father and Mother, and ith th consequently Husband, or Children, more Matth. 10. than 37.

1 Cor. 4.

than me, is not worthy of me. When for charged her with madness, because her excessive love to Christ, and she wa tempted to give them unhandsome La guage, thus the stopt her felf, We a 9, 10, 13. made a spectacle to Angels and to Me we are Fools for Christ his Sake, being & famed, we entreat. Thus this excelle Matron overcame Temptations, and the Enemy could fix nothing that was upon her, because she was provided will Arrows from the Quiver of the Ho Ghoft.

> 2. In Praying against Temptation This hath in all Ages been counted pur of this Exercise; and he that consider with what force Temptations come up us sometimes, will believe it necessary call in the Divine Arm for our affiftance This was the command of him, who we tempted in all things as we our felve yet without fin, Matth. 26.41. and what is impossible with Men, is easily a fected by him, whose Power cannor by fearching be found out. Nothing can be difficult to Omnipotence; and dreadful as some Temptations seem, the help of Gods Spirit be called down by fervent Prayer, they'll dissolve, and melt, as Wax before the Fire: for as Flice never

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never fettle upon a Pot, that's throughw heated, fo Temptations fix not on the Man, whose heart is enflamed by earnest Prayer, said Pimenius. A good Man, faith another, must fancy, that on one Palchas, c. fide of him there is Fire, on the other 39. fide Water, and as often, as he finds the House on fire, he must quench it with the Water, i. e. when-ever any evil thought rises in his mind, he must have recourse to his Prayer, and extinguish

In these Prayers, the chief thing to be begg'd of God, is power and courage to overcome the Temptation, not freedom from all Temptations: for though it's lawful enough in some cases, to beg, that Satan's Angel may depart from us, especally where the Temptation hinders us 2 Cor. 12, in the conscientious discharge of our 8. duty; yet for the most part it's safer to pray, that the Temptation may not overcome us, than that it may totally leave us. For Temptations make us watchful, help to polish our Souls, and advance our Affurance of Salvation: m, For indeed, how shall we know, we have down the Graces, and Fruits of God's Spirit, without Temptations make the tryal, or except by our refisting we learn to know,

that we have not received the Grace them av God in vain, It was therefore no ill vice, which one Pastor gave to a Man who intended for Seriousness, and praye hard, that God would remove all en Suggestions from him, and according was heard, and began to be calm an easie. Go, saith he to him, and bega God, that these Enemies may return an pursue thee by Temptations, for the will make thy Soul grow, and fignally advance in Holiness: which counsels young Man tollowed, and when he foun himself assaulted again by evil motion he pray'd no longer that he might h deliver'd from the opportunity of the ving, but to be endow'd with patience h endure the Fight, and to vanquish the Temptation.

3. In getting others to pray for was no good, and God wisely doth not grant the Blessing, we pray for, on purpose that we may get others to joyn with u in our Prayers; so did St. Paul, 2 The 3. 1, 2. 2 Cor. 1. 11. Joynt Forces do ftorm Heaven, and when Prayers mount up, as David went into the Temple, with the multitude that keeps Holy day, the Almighty bows down his Ear, and fends them

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ace them away with a Bleffing. But then he that defires a Religious man to pray for him, that God would give him Grace to conquer, must joyn his own earnest endeavours with that good mans Prayer, else he doth but mock God, and the Holy man too, whose pains in Prayer he defires. And to this purpose, I will set down a passage in Ruffinus. A young Ruffin. man being much assaulted with thoughts Vit. Patr. of Uncleannels, or Lasciviousnels, went to a Divine of great Integrity and Seriousness, intreating him to supplicate for him at the Throne of Grace, that otions he might be Master of his Passions: The honest man promised he would, and accordingly begg'd God's affiftance in his nce w sh the behalf, day and night. The young man still visited him, and bid him double and treble his Supplications, for as yet he or w; found no good, and defired him to fovill do licite the Almighty with very great imgrant portunity, and so the good Preacher did; rpole, But finding the young man returning evithw ver and anon, with the same Complaints, . Thel. he began to take on, and mourn before ces do God, and admire, that God who had fornount , with merly heard his Orisons, should deny y, the him Audience now; But while he was fends thus musing, he fell asleep, and in a dream, them

iently, dream, faw that young man fitting a Chair, and some evil Spirits; in shape of Beautiful Women, dancing fore him at which motions he exp fed fome Delight, and Satisfaction; while he thus pleafed himfelf with fight, an Angel came down from He yen, and chid him severely, because mile did not rife at the dangerous special throw himself down upon his Face, a wrestle with God in Prayer, in order a Conquest. With that, the Religio Divine awakes, and from the Dream concludes the reason, why God had m heard his Prayers, fends for the your man, expostulates with him, and tell him; Friend, Iam sensible, my Prayer can do thee no good, for except thou will watch against thy unclean Thoughts and take pains thy felf, and go about the work, like a man resolved, to be rid of the Temptation, neither mine, or other mens Prayers, will be of any great advantage to thee; For let a Physician administer Remedies, and Medecines never so proper, if the Patient will needs eat that which will do him hurt, and will not abstain from things that are his bane, all the Physicians Care and Labour must be lost: The young man heard him patiently,

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iently, and being prickt at the heart, hrew himself down at the Preachers eet, confessed his Folly, and began to flict and mortifie himself, and now the remptation abates, and he is cured.

This desiring others to pray for us, when affaulted by strong Temptations. elps us to defeat that stratagem of the Devil whereby he keeps us from revealing he thoughts of our Hearts, and the tempations we lie under, to those who are ble by their Advice and Counsel, to releve us; How many Souls have been refored to Joy again, that have broke through this Snare, and open'd, and difburthen'd their grief to some faithful Minister of the Gospel, which before oppressed, and was ready to fink them into felf-destruction! So have I read of a Ruffin. diftressed Christian, who being assaulted lib. 3. Sect. with blasphemous Thoughts, attempted 57. often to go to Divines, and confult with them about his Spiritual wants, but still fomething or other hindred him from making his secret trouble known; at last meeting with an eminent Saint, one Poémen, who feeing consternation in his Face, ask'd him what ail'd him, he discover'd to him the Worm that gnaw'd his Heart; and on a fudden he found fuch calmness and

and ferenity in his Spirit, that he feet quite another man, which by degrees creased, as he follow'd the good ma Counsel, which was, That whenever Devil affaulted him with Blasphemy, should reply, Let thy Blasphemy, Devil be on thine own head, for I'll have nothing to do with it.

Luk. 22. 32.

4. In rifing again, and being more can tious for the future, in case a Temptain doth prevail. By this rifing again, Id not mean, going round like Witches, a circle of Repenting, and Sinning, and Sinning and Repenting; but if after long and strong opposition, we fall against or wills, not to lye still one moment in the fin, but to get up with speed, and pu on greater Resolutions, and double ou nimus Diligence, that we may not be furprize Bod & diagain; Thus did St. Peter, the ill comp ny in the High Priests Hall, presses hand upon him, and fear of being abused by them, prevails with him to deny that Master, whom he saw in misery. But he hath no fooner done the Fact, but his Heart smites him, and he goes out and weeps bitterly; and after, this no torment, no pain, no contempt, no frown of great Men, no smiles of Princes can perfwade him to the fame An again; not He

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rod's Imprisonment, not the stern looks of the High Priests, not the indignation of the Sadducees, nor Nero's cruelty; after this, he is so stedfast, that his Faith vies with Rocks, and becomes like Mount Sion, which can never be moved.

It's like Cæsarius, the famous Nazian- Vid. Greg. zen's Brother, might be tempted by the Naz. Epift. preferments, Julian the Apostate heaped upon him, to comply with the ill-natured Emperour in his humour, and grow mealy-mouth'd, and cowardly in speaking for Christ, and vindicating his Divinity and Glory; But upon his Brothers Letter to him; behold, how readily the great man rises from his flumber, tells the Apostate, that he'll keep his preferments, upon the condition of diffembling, no longer, forfakes the Glories of the Court, leaves his Treasurers place, and prefers Poverty, Contempt, and Ignominy, before the Acclamations and Salutations of the multitude, and in this despicable condition ends his days.

So did Ecebolius, Julians offers tempt vid sohim to desertion; he falls, accepts of crat. 1, 3. the Wicked Monarch's Favour, but. 11. here he could not rest long, something within gnawed his Heart; he rises, prostrates himself before God's people, calls

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to them, Tread upon me, trample on the unfavoury Salt; and after this, we her no more of his fickleness and inconstancy.

To lie still in a notorious sin, is to see on a Dunghill, and which is worse, to make our Bed in Hell, but he that like David, makes his fall, an opportunity of being more serious, gets by his sin, and extradi an Oil out of that stinking Weed, which gives his Limbs new strength, and vigor,

and alacrity.

This is to exercise our selves in resisting Temptations; and oh that the dull work would understand, what a stress the Ho ly Ghost lays upon this Labour! the would not then let Temptations ridein Triumph into their Souls, they would not open the Gates to these Locusts to le them in, but come out with Swords and Staves against them, as against Thieves They would go ano and Murtherers. ther way to work, than now they do. It's a wonderful thing to fee, how aukwardly Men go about this Conquest; a serious Spectator must needs think they have no mind to it, and that what they do, is for no other end, but to fatisfie the fecret stings, and twitches of a frighted Conscience.

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When men heretofore took delight in his Exercise, they studied, which way mey might overcome Temptations, and made it the great object of their contrivance, how to be eminent in this Victory, how to filence the hellish Dogs, that bark'd at them, and how to convince even the Devil himself, that from the bottom of their Hearts, they abhorred the fins they were provoked to: When they were tempted to unlawful Lusts, they refisted the motion by great Abstinence, and hard Fare, and harder Lodging; When they had a mind to refift a Temptation to Covetousness, they crossed Flesh and Blood, and gave away more than they could spare; When they were minded to refist a Temptation to Anger, they did good to the Offender; When they would refist a Temptation to Revenge, they would watch an opportunity to shew their Love and Compassion to the person, that had done them the injury; When they refisted a Temptation to Quarrel, or Litigiousness, they deceded from their own Right; When they would resist a Temptation of Vain Glory, they would do fomething, that should render them contemptible; When a Temptation to Pride, they call'd

to mind their Imperfections, their D fects in Grace, and how short they of the perfection of greater Saints. The

Rev. 2. 7. Conquest cost them Pains, and he the 11.17,27. Rev. 3. 5, takes this way, discovers his fincerity

12, 21. c. the opposition. 21, 3, 4, 7.

Who can read of eating of the Tree of Life, which is in the midst of the Po radise of God; Of not being burt by the Second death; Of feeding on the hidden Manna, and receiving the White Stone and in the Stone a new Name, written which no man knoweth, saving he, the receives it, of Ruling Nations with Rod of Iron; Of possessing the Mon ing Star; Of having his Name writh the Book of Life; Of having the Honou of being confess'd, and own'd before Gu the Father and his Angels; Of being cl thed in White Raiment; Of being made a Pillar in the Temple of God, whence h shall go out no more; Of having the Name of God engraven upon him, and the Name of the City of God, which is the New Jerua. lem, which comes down out of Heaven from God; Of inheriting all things, and of being freed from Fears, and Pain, and Death, and Sorrow, and Curses, and Darkness; Bleslings promised by the Holy Ghost to Men, who resist, and overcome: Who can read, I say diouse

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eir De fall these, and feel no warmth, no heat Ther mastery? But then, Christians, if you ree that fift, let nothing interrupt your resistance, rity nt death it felf. Remember who it is. hat cries, When the righteous turns from Vid. R. e Tree is righteousness, and commits iniquity, he Mose Corhe Pa ball die in his sin, and his righteousness tract. de by the tich he hath done, shall not be remembred, anima. c. 7 hidden zek. 3.20. To refift unto Blood is some-Stone hing, but to refift unto Death is more: ritten fier Death the Enemy can tempt no , that nore, but while there is Life he will not with a ive over; without we resist as long as he Morn empts, we expose our selves to his Furit is y, and he will tempt, while we are above Tonom round. If we are not tired with ree God sting, we make him despair of success, nd his Assaults grow weaker, the more made liff we are in our Duty. I conclude ence he is Exercise with the Advice of the Pi-Name us Syncletica; The Devil, not being able Vid. Pelag. ame of make people weary of walking in erulae ways of God by Poverty, tries n from hat Riches will do; and if he prebeing alsnot by Calumnies, and Reproaches, b, and I make an attempt by Praise and Hoeffings our; Where he cannot seduce by carn,who I Delights, there he discourages by the I say dousness and laboriousness of Religi-P on a

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on; many times by fickness, and lo

lasting miseries he tries whether he

discompose good men, in their Love their Gracious Redeemer. But, Chr an, let thy Body be cut and wound fry in burning Feavers, and tormen with excessive Thirst; if thou art a ner, remember the torments of another World, and the everlasting Fire, and well keep thee from fainting under the crosses and miseries here; Rejay because God doth visit thee, and ever that memorable Saying in mouth; The Lord hath chasten'd, corrected me fore, but he hath not given over unto death. If thou art Iron. If Fire will burn away thy Ruft. art a Saint, and fufferest such things, these great Conquests, thou wilt be vanced, and promoted to greater Di If thou art Gold, ties in Heaven. Furnace will make thee finer. Is Sat Angel given thee to buffer thee? Rep to think, whom thou art like, for was St. Paul's Affliction, and St. A Glory will fall to thy share.

XII Exercise.

To stand in awe of God, when we alone, and no creature sees us. And

d los Commanded, Pfal. 139. 1, 2, 3, 4.5. he c fel. 4. 4. Pfal. 10. 13, 14. Heb. 4.13. one would think that the bare belief of OVe he Being of God, should be a sufficient Chri Argument to any man to fear him, when ound he is alone, and behave himself with that men taf Reverence and Decency, he would use. were the greatest visible Monarch of anoth World present with him. But, alas! and t he generality of men dare to do that nder Rejoy private, when none, but God and they together, which they would be afraid nd h in t odo before the meanest slave; and their 'd . Minds, after their Bodies are once lock'd p, are as busie to plot mischief and given vickedness, as if none, no not God ron, t simfelf could look into those Cabinets. Ifth It be which they would tremble to utter beer Dip of men; and harbour things in their
cold, that's, in the fight of the Almighty.

Is Sat which they would not for a world, men
Rejo hould know of, yet they matter not , for whether God knows it, or no; and this St. Parisfaction enough to them, that they in hide their vain imaginations from heir Neighbours. How does the Thief boyce, when he finds no person in the

en my com, that can disturb him! How is the And Omicators, and Adulterers Fancy tick-

led.

led, to fee, that the Chamber, or the House he is in, with his Harlot, is void company! Sots, and Fools! The Gethat gave them Life, and Being, as who supports them every minute, look upon them, and mourns, and they regain the proof them.

A Christian is a man of another ter per, and exercises himself unto God ness, when he is alone, as well as when he converses with his Neighbours; n is more industrious to please his ki and merciful Master, when retired for the fight of Men, than he ordinarily when the World looks upon him. He afraid of fin, though there be no Ma strate by, to over-awe him, and durst commit any thing, that is offensive God, or injurious to his Neighbour, we he in a Desart or in a Denn. He do good cheerfully, while none but Go looks upon him, and is glad he hatha opportunity of doing it in fearet; h cause he would not be so much as suspen ed to be guilty of Hypocrifie. modest in his Closet, as in his Dining room, and behaves himself with the lan gravity in a Vault, that he would do his Parlour. He is sensible no place of escape an All-seeing Eye, and that the

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or th no corner so secret, but the Father of ights shines into it. He remembers that od will call him to an Account for feret Sins, as well as for notorious Offenes: and therefore hath the fame veneation for his Holiness, when all men are cone from him, as he hath when he furrounded with fociety. He lives in the sence of Gods Omnipresence, and whether he is on a Hill, or in the Valley. God is the fame to him; The place he knows, makes no variation in Gods Punty, and where-ever the man is, God cannot be far from him. He pities, or fmiles at the Sinner that flatters himself, that God sees him not, because he lurks in a Cave, and nothing appears so absurd him, as to fancy, that he that made the Eye, should not pierce into the remoeft corner.

Indeed, not to fear God, when we are alone, is not to fear him at all, and he that shuns undecencies before Men only, hews that they are the Gods, whom he lerves. Sobriety before men onely, is a ign, that nothing but Credit and Interest keeps us in awe; and except we dread the very appearance of evil, when God alone is with us, we are but a better fort of Atheists. What doth it fignifie, to be-

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lieve a God, and to walk, as if there we none? and to what purpose is it to dore him, when his greatness can h no influence, upon our Consciences? fee in fecret is Gods Prerogative, and then deny it, when in fecret we d break his Law, and affront his G He could not be God, if he to no notice of our Thoughts and Actio when we are alone; and therefore to fear him when we are in private, is fay with the Fool, There is none; I be delighted with unlawful Objects our minds, while God looks on, is as gra an irreverence, as if a man should in before a Prince; nay, confidering the vast distance between a mortal Kingan the Immortal God, infinitely greater, and therefore he that stands more in awed a Prince, than of his God, doth as god

Sipurpuratus Deum ita metneret, ut Relus foret. Saad. Rofar. Pers.

67.

as Blaspheme; for it is a tacit Assertion That Dust and Ashes deserves greater Ho gem, Ange-nour, than the King of Heaven. Every Prayer of such a man, will be a witness gainst him in the last day; for in every C. I. p. m. Prayer, he acknowledges God's All-feeing Purity, and by that acknowledgment, condemns himfelf, for not living in prevate, like a man that did profess, and be lieve that Truth.

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rewar He that thinks he fears God, when he to careless of his Honour, and Omnipre. an har once in secret, may as well think he es? Towes his Father and Mother, when he and walls them all to nought, and slights them, we do like dirt under his Shoo's; and indeed, if is Go ever any man was guilty of Hypocrifie, that believes God sees him, fich a man that believes God fees him, die and acts as if his Eyes were shut, must be ore me a most notorious dissembler. It is a pere, is fet contradiction to believe Gods Omnine; To science, and not to stand in awe of it, and iects in the contrariety of the Mind and Actions in this case, is so great, that did we not judge of Mens Wisdom by their worldly Prudence, we should think such a man rather distracted, than impious. If the whole World were present with us, and the whole race of Mankind were within our view, it is not so much, as when God is present with us, being alone, for the Great Creator of all these men, is with us; He, on whose shadow the vast Legions of Angels wait; He, at whose Name all Creatures bow their knees; and whose Hand bath made all things, is with us at fuch times; and he that is afraid of the Creature, why should not he stand in awe of the Creator? Is the Tool a greater thing than the Workman? or the Pot of greater CON

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consequence, than the Potter that did if a fries make it? and though we see him no with our Eyes, yet our Minds may pa ceive, and feel him; and though he do not justle us in our walks, or rest, yet we be fenfible, that he is, we cannot bu be sensible, if we will, that he is present too. It's not want of Power, but wanted Will, that makes us careless of taking notice of him; for we cannot own our common Principles, or any Dictates of Nature, but we must own his Presence and we had as good deny our own Being as deny his standing by us where-ever we are, and being displeased with the fins, we practice.

God is every-where present, that we may always bear his Image in our minds Indeed, how can we forget him, that don every moment remember our frame, and remember our wants and necessities, and doth not forget our work, and labour of Love? What a mighty favour do we count it, if a King doth think of us, or admits us into his Presence; and shall not we think it a wonderful mercy, that the King of Glory, the Everlasting Father, the Prince of Peace is never ablent from us, and is pleased always to take notice of us? The fick man receives Comfort,

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it di ifa friend do visit him; and should not our Souls rejoyce, our weak, our finful Souls, that God doth always look upon them, and takes their concerns into consideration? If a Prince vouchsafe a favourable look to a Servant, he thinks himself happy; and shall not we count our selves so, when our God never turns away his Eyes from us? Behold, how the vulgar run to fee a King pass by; Our God not onely passes by us, but this mighty God remains with us always, every moment encircles us with the beams of his Majesty, and shall not we stand amazed at his Brightness? Nay, look how men hasten to see a Monster, some unknown African Beast, and shall not our hearts leap to think, that an incomprehensible Beauty is continually about us.? The Queen of Sheba comes from a far, to behold the Jewish King in his Glory, and when the fees him, wonders; we every day behold a far greater, and far more splendid Monarch; and do we make nothing of it? How! shall not we work to do him fervice, that works all our Bleffings for us? How can we deal worse with a man that hates us, than by not looking on him, when he meets us? Is God our enemy, that we care not for beholholding him in fecret, when he stand before us in our Closets? The Glory God furrounds us, penetrates our Soul and Bodies, more than the Sun-beam do the Chrystal stone, and shall not w tremble, when we are alone, at fo great a Majesty? The Presence of Gods Wil dom provides for us, and fees, that we may want nothing, is always bufie about us, either to direct, or to reward us nay, God doth not trust his Angels with this Province, but himself watches over us every moment, every hour like a Nure he carries us in his everlasting Arm Have we fuch a constant Benefactor continually about us, and are not we concerned more at his Presence?

Behold, Christian, when thou arts lone, that God is with thee, and in thee, and stands by thee, before whom, all Angels vail their Faces; at whole Presence Devils tremble; who fills Hear ven and Earth with his Glory; that God is with thee, who is altogether lovely, the Center of thy Happiness, before whom all Nations are as Grashoppers, as the fmall Dust of the Ballance, and as a drop at the bottom of a Bucket, who by his Providence, maintains thy Soul in life, charges the Devil not to drag thee into

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ee into Hell,

Hell, commands the Powers of Darkness, not to molest thee or murther thee, takes are of thy Self, thy Wife, and Children, and watches day and night over all that thou hast, that preserves thy House from being burnt, thy Children from being drowned, thy Cattle from rotting, thy Barns from being consum'd by Lightning; that Commands, and thou takest thy Rest, speaks the Word, and no danger must come nigh; keeps thee as the Apple of thine own Eye, and bids his Angels to carry thee in their hands; This God, This Beneficial God, This Immense, This Infinite, This Bountiful, This Gragious, This Munificent, This Liberal, This Charitable Being is with thee, and about thee every-where, especially, when thou art by thy self, for then there is none with thee, but he, and wilt not thou be concientious in his Presence? Hea-

Was ever Ingratitude like this! The most ungrateful slave, however he rails against his Benefactor behind his back. yet is afraid to do it in his Presence; and will you revile God to his Face? What s your finning against him, but reviling of him? What is your acting contrary, to his Will, but abusing of him, and if he be in the Room with you, looks you in the the Face when you do fo, do not you reproach him to his Face? Aye, but Man would be angry with us, fay you, if we should abuse him, when he is present with us, and bring us into trouble; God never punishes us when we fin against him in private, and none but he with us. Difingenuous Wretches! Is your Eve therefore evil because God is good? Mult you be vain, because God is patient? Foolish, because he suffers long? Mul you fin, because he doth not punish, or transgress his Laws, because by his Mercies he would oblige you to Repentance? Will you flight him, because he is kind, or undervalue him, because he caresses you to your Happiness?

Sinner, Did the Lord Jesus appear to thee in a visible shape, while thou artalone in thy Closet; Wouldst not thou behave thy self humbly, modestly, and seriously, and suite thy Thoughts and Actions, to the Presence of so Glorious a Being? Why, Christs Divinity is with thee now, and cannot his Divinity have the same influence upon thy Spirit, that his Humanity would have? Is not his Divine, above his Humane Nature, and is not the Deity more excellent, than the most Glorious Image, or Representation?

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Inconsiderate man! If thou are minded to offend God, get Curtains, that can hide his fight; for if he see, what madness is it, to conspire against him, before him? Go, get where God sees not, and then do what thou wilt: God stands with infinite Ears, and Eyes, and Understanding about thee; and with as strong application of Spirit, as if he lest contemplation of himself, to pierce thee with all his beams; and for him to see thy Disloyalties, is a greater shame, than if they were represented on all the Theaters of the World.

The Soul that lives in the thoughts of Gods Presence, prepares for her richest Comforts; for how can he want Joy, that is sensible the Fountain of Joy is with him? How can he want Support, that is fensible, that the God of all Consolation is with him? How can he want a refuge, or hiding place, that is sensible he hath the rock of ages in the room with him? The Palm-tree bears Fruit, when another Tree of the same nature is set by it; how much more will a Soul bear Fruit, that's fenfible, the Great Husbandman that hath planted Heaven and Earth, and gives Sap and Nourishment to all his Creatures, is with her, and withwithin her, and that that Sun of Rights outness is continually warming her was his lively beams. Have not you feel from thrown into the Air, make all the haste it can, to return to its Center; whenever such a Soul is justled out of her Orb, either by the World, or the Devil; the God that lives in her, foresher to return presently to her Center even to that God, in whom she hath at that heart can wish, or reason can define

Fear the Lord all ye his Saints, for there is no want to them that fear him. faith David, Pfal. 34.9. The Soul that fears him from a sence of his Omnion fence, is that Soul, that can lack nothing for it can lack no strength to arrive to the highest degrees of Holiness, for this sence will call it away from all absurd, and undecent actions, will not fuffer he to fall into fin; and like the Hands of Angels, preferve her Foot from running against a stone; as a large spreading Oak deeply rooted in the Earth, mocks the rage of winds; fo a Soul, in whom the Sence is fixed, can fing fecurely, under all the outrages of Hellish Furies. My Flesh trembles for fear of thee; so we read Pfal. 119. 120. The Septuagint render it Fix or nail my flesh with thy Fear, because

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the Hebrew Word fignifies both; and the and. Word thus taken, is very emphatical; for as the Man; whose Hands and Feet, and Body are nailed to a Tree, can stir no where; so he that lives in a mighty sence of the Almighties Presence. dares not stir from the streight way, or from the paths of Righteousness: Such man thinks himfelf obliged to work out his Salvation, with fear and trembling; and when Flesh and Bloud would have him be angry, or laugh at a fin, or defile himself in secret, he dares not; how can I commit this wickedness, and fin against God, faith he, for God sees me; Where this Sense is, there Envy must be gone, love of Money must take its leave, and depart, Wrath and Malice dares not flay, Lust, and finful Concupiscence must die, and all irrational Passions must expire; This makes the Herb of Grace culminate, and spread its wholsome Leaves; This makes the Art of Praying eafie, and draws forth streams of Tears. By neglect of this Sense the World was loft, and by this Sense the World must be recover'd. Eve, though fhe had the understanding of an Angel, yet at that time when she eat the forbidden Fruit, the look'd not upon that God, that bid her

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her shun the Tree, and so she fell. By looking on God where-ever we are, enter into a Tower which Enemies may beliege, but cannot take, or batter. a word, the most effectual means, either to obtain or keep, or recover the Gran of God, is this Sense of Gods Omnipre This is a Lanthorn to our Feet and a Light unto our Paths; and like Fire thrown into a hedge of Reeds, burn up the evil Thoughts, that do annoy us: fo that the Man in Pelagius was certainly in the right, whose Motto it was, that looking upon God, in all places, and all Companies, and remembring his Presence is as necessary, as our breath, or the Blood that Circulates in our Veins.

XIII Exercise.

To do all things to God's Glory; And Exercise commanded I Cor. 10.31. Colos. 3. 17. Ephes. 5. 20. I Thes. 5. 18. When I say all things, I totally exclude all sinful Actions, for no man can intentionally commit Sin, to God's Glory. God indeed will glorise his Justice one day in the Sinners Condemnation; and the perverse Transgressor, who will not Glorisie God now, as God, shall hear the Saints one day Admire, and Adore him

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him for his just Proceedings against ob-finate Offenders; and God many times from a Great Sinner makes an Admirable Convert, but this doth not justifie a Mans Sinning to Gods Glory. He that fins, fins to God's dishonour, and the man that transgresses his Commands, seeks to bring a disparagement on the most spotless Being. But, by all things, I mean, all Actions that have a Natural or Moal Goodness in them; and this Exerdle consists, 1. In giving Thanks for every Blessing we enjoy. 2. In doing all things, d all whether Civil, or Religious, with a good and Slood God's Glory.

1. In giving Thanks for every Blessing meenjoy. He that is not sensible of the great necessity of this Exercise, hath ne-; And ver heard of what Moses, David, St. Paul, Colos and the whole Army of Saints have 18. done, and he that knows not what it clude means, hath certainly forgot, that God n in shis Creator, and he his Creature. Not lory. To give God thanks for the Bleffings we e one soffes, is to be a Beast, nay worse than Beast, for the very Dragons Praise God their kind, as we read, Psalm 148. 7. hear had yet to thank him without considedance the dore the bim.

The Best Exercisar

our happiness, no more than a Parra repeating some words out of a Pfala makes him any whit the more Rational To give God thanks, requires attention of the Mind, and the Man that Praise him, must seriously break forth into Ala nishments at his Goodness. To say I Thank God, and not to feel what fay, is an argument of Carelefness, and there cannot be a greater fign of Stup. dity, than to Commend his Goodness and not to mind what I mean by the I pression. It is a sence of mine own up worthiness must force those Praises from me, and a forelight of my own demen oblige me to high and noble though of my Great Benefactor. Every Bleffin must lift up my Heart to Heaven, an every Mercy I receive, must make m Soul adore the hand that fent it. If m Lips be onely employed in the Exercic I offer indeed the Calves of my Lips, b continue a stranger to that Living S crifice I am to bring, which is my real nable Service. Not to Praise God to his Bleflings, with admiration of Bounty, is as bad, as to be dumb in Celebrations; and there is little difference rence between him, that fays nothing and him that speaks, like a Man unco cerno

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em'd. He that in his Bleffings reflects mely on the Second Causes, whereby it robs God of his Honour: nd to ascribe any Mercy to mine own Wildom or Industry, or Friends, is no less than Sacriledge. Nay, if I spend he Blessing, which was given me to do good with, upon mine own Luft, I am perfidious; and if instead of putting it othose uses, for which God designed it. I make it serve me in my fins, I am fo infaithful a Steward, that I am not fit to bereceived into Everlasting Habitations. I must see God in every Blessing, and take intice of his Gracious Providence in the Dipensation. I must not feed on it as last supon Grass, without regard to him, made it grow; and indeed, I cannot ma greater affront in this case upon Me Almighty, than by not confidering operations of his hand. Every Blesghath the stamp of God upon it; it ars his Image, and Superfcription, and refore it is injurious, not to give to God, things that are Gods. To prize the nous Bleffings of God anust consiand take notice, how my wants and reflities are supplied, and when I see, field want matter of suitable Grati-But

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But Secondly, The greater part of the Exercise is yet behind, and that is, do all things, whether Civil, or Religion with a good, and holy defign, and with intent to promote God's Glory. This is Work which few do mind, and even m ny of those, that seem to do more the others, are defective in this Duty. I don deny, but that a Man may lawfully has two ends in every action, a Spiritual and a Temporal, but the Spiritual end m be my chief end; and that which m te the Principal Motive to such a wor must be a prospect of doing good, ork ing serviceable to Gods Glory. I m Preach, and Pray, and fing Pfalms, Gods Glory, and Drink, and Eate, lie down, and Sleep, and Visit, Discourse, and follow the Works of Lawful Calling, to Gods Glory: Who I Eate and Drink, I must not do it please my Appetite so much, as to more serviceable to my Master in He ven; When I Visit, I must have a delig of Edification in it, and must resolve drop some Savoury Discourse in place, I go to. When I am going take my rest, it must not be with an tent meerly to Sleep, and to refresh Body, but chiefly with an intent, tob

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of the better able to do my Masters Work; is, I when I enter upon the Works of my ligious calling, my design must be, more to with chease God, and to obey his Will, than his is to provide for the ease and satisfaction re the ing, I must rise with an intent to spend I done that day for Eternity, and whatever ly have I do, I must do it more to please God, ual an than to please my self; But above all, nd my Religious Duties must have no other h muldelign, but that God may be glorified by a work them, and that his Name may be advan-, orbotted, and his Honour spread, must be the I mul greatend of all my Alms, and Supplicatims, to ons. Christ's Interest must be my chiefest it, and laterest, and I am no complete Christian, it, and II God becomes all in all to me. To sof my be a favourite of Heaven this must be Who my Motto, To me to live is Christ; and I lo it must not only say so, but say it with that s to be fariousness, that I may be able to call God in He to Witness, that it is so. And though at a designery bit I eate, I cannot, and need not folver by, I will eate this for God, yet it's posin the fible to mind this great end in every fooing. Lemn Action, and when I fit down to eate,
han to intend fome Glory to God, fuitable to
resh the occasion.

There is nothing makes a greater alteration

ration in our Duties, than the Defign, an many a Religious performance won certainly be accepted in Heaven, if the Design were great and noble. World designs prevail too often, even in the verest duties; and nothing spoiled to Pharifees Austerity so much; as the ill en they had in them. It was the Defin that made that vast difference between the Offerings of Cain, and Abel, Abel Sacrifice being accompanied with Pover ty of Spirit, with a heart sensible of the Greatness and Goodness of God, and wh ling to express it's gratitude to the Fath of Lights, from whom every good and perfect gift descends; God vouchsafed a gracious look; whereas Cain's Of rings proceeding, either from force in custom, or from complaisance to his fe thers command, was scorned, and under valued.

God's Glory is best sought by self-contempt; and the only way to exalt our Maker, is to vilifie our selves; The vila a Man makes himself, the clearer sight he gets of God's Greatness; and he that looks upon himself as despicable dust and ashes, is most likely to behold the brightness of that God that made him. They say That a Vessel, that hath ashes in it, will hold

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much Water, as it would, if there were afhes in it; whereas if other things fould be put into the Vessel, it would hold the less quantity of Water. So contempt of my felf will not keep out my Exaltation of God's Glory, nor my fitting in the dust, obscure the splendor of my Creator. A Tree hath Boughs that emulate the height of Heaven, as well as Roots that fink deep into the Ground; and the deeper the Root lies, the loftier commonly are the Branches: so that he that aims at his own abasement, at the same fine doth what he can, to Magnifie his Gracious Redeemer. None deserves Gloty, so much, as he that wants nothing; and there is not a better Argument, that he deserves it, than this, that he makes no profit of it. He that Glorifies God, to whom it is no advantage, doth most of all advantage himself; and he that gives all Honour to God, and none to himself, gets more by it, than the most Ambitious Prince, that engroffes all the Glory he can, to his own Atchievements.

God's Glory, and my Profit, are Silers, and while I am not sparing in promoting the former, the other comes in incourse. God makes nothing for his Glory, but what is also profitable unto

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Man; and Mans Emolument is so link ed together with God's Glory, that a seek to part them, is to attempt to part Fire, and Heat, for the one is the neck sary essect of the other. As God can do nothing against his Glory, so his Persection, and Goodness do so necessarily go to gether, that as the one challenges the Creatures giving him all the Glory, so he other cannot but work for the Creature

happiness.

Indeed, that is onely profitable in man, which brings Glory to God, and the onely way to mind our Profit, is to endeavour after that, which may vance Gods Glory. That man is ide and a superfluous Creature in the World that doth not feek Gods Glory; for the was the use, the great use for which he was made a little lower than the Angels and if a mans profitableness, be to be guessed from the end, he was made for if he declines from that end, he is alto gether useless, and scarcely deserves the name of a Creature. The very being of a man imports a necessity of his advancing Gods Glory, and he that doth not study to advance it, is more senceless than the man, that feeks to warm himfelf with snow, or the Painter, that at tempts

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tempts to draw a Picture with a Saw of Iron; we lose our selves, if we seek not Gods Glory, and we confider not what we do if we make any farther use of created Beings, than they are conducive to Gods Glory. All the Riches and Treasures of this World can do no good, without I glorifie God with them, and indeed I must count them all dross and dung, If I will make them instrumental to advance Gods Glory. ever I think, or speak, or do, must be dedicated to Gods Glory, at least that must be my general end; and I cannot honour my felf better, than by giving God the Honour due unto his Name. It is idle is a mighty priviledge, that God will World give me leave to advance his Glory, and or this Iknow not how great a favour God innich h tends me, when he bids me to do all Angels; things in the Name of the Lord Fefus e to be christ, giving thanks unto God, and the de for, Father through him. It is a Dignity, is alto which the duller fort of Mankind, are res the not aware of, and were their eyes cleereing of advaner, they would frive who should exceed the other in magnifying infinite Goodoth not ness. nceles

If I aim at Gods Glory in all things, I cannot be impatient in Adversity; for as

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I have reason to believe, that even my Croffes will advance Gods Glory, for must glorifie God in them, by laying my hand upon my mouth, and acknowledge ing him just in sending the affliction, and magnifying his Mercy, in that he did not fend a greater. If I must not seek things pleasant and profitable, but onely, as they may tend to Gods Glory; I dare not grumble under my Cross, for I know not but I may glorifie God more by the Affliction, than by Prosperity. Traveller that enquires for his way, is not concern'd, whether men bid him go the way, or that way, over the Plain, or through a Wood, but goes as he is directed; and as long, as God directs me to seek, and advance his Glory, it's no great matter, whether the way that leads to it, be smooth, or uneasie, clean, or dirty, so it doth but lead me to the Mark, I am to aim at. The Patient defires health, but cares not how he comes by it, whe ther by bitter Potions, or by sweeter Cordials; and I do not really feek Gods Glory, except I am indifferent whether I advance it by Riches, or by Poverty, by Good report, or by Evil report. The way I must leave to God, and whether the Sea be rough or smooth, that I must

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This is it, what Christ means, by bidding us take care, that our eye may be hole, Matth. 6.22. it must aim at one Thing only, viz. Gods Glory, if it looks upon more objects at once, it confounds it felf, and the man, that makes use of it. There cannot be a nobler mark, than this, and there is nothing more proper for our great, and lofty Souls, than this Employment. This is to be with Jesus about our Fathers business, and to mind the end, for which we came into the World. This is to conform to God, and beworkers together with him in the enlarging of his Kingdom. This is it, we pray for in the famous Prayer, Thy Kingdom come, and we then live according to our Prayer, when the advancement of that Kingdom is not the least part of our endeavours. This is to glory in the Lord; and there can be no greater Commendation, than that we leek to bring all back again to the spring, or fountain, from which they had their Being. God took more care, and pains, about creating Man, than he did about other Creatures, and whereas he spoke the the Universe into being, about man, he consults, and deliberates, how to make him after his own Image. And since God Persection consists in glorifying himself, man can be man no longer, for he can Gods Image no longer, if he doth no with all his might promote his Creaton

Glory.

This is to make Religion the Darling of our Souls, and he answers the great design of his Maker, who takes that can that God may be in all his Thoughts. He that doth so, shews, that he delights in God, and that God hath engrossed his chiefest Joy. Then delight in God is come to a just pitch, when the Soul's thus greedy to advance Gods Glory, and then the mind doth truely taste, how sweet, and gracious the Lord is, when Gods Honour becomes an ingredient into all its designs and purposes.

Take the Wings of the morning, O my Soul, and flie away, that thou may'll be at rest, and think how thy God hath honour'd thee; How studious hath God been of thy Glory? How hath he honoured thee by making thee an Angelial Substance, Sublime, and capable of soaring above this transitory World? How hath he honoured thee by putting all

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things under thy feet, and by making thee apable to converse with him, to all Etermry: How hath he honoured thee, in that he would not trust his Angels with the Charge of making thee, but would frame thee with his own hands, and breathe himself the breath of Life into thee? How hath he honoured thee by providing so glorious a Palace, as this lower World for thy residence, and by promising thee a nobler Building, made without hands Eternal in the Heavens? How hath he honoured thee in that he hath charged his Angels to guard thee in thy going out, and in thy coming in? Nay, how hath he honoured thee, in that he hath not spared his own Son, but hath delivered him up to be facrificed for thy Sin, that thou might'st be capable of being exalted from Earth to Heaven? How hath he honoured thee by taking notice of thy Prayers, and Alms, and holy Labours, and by rewarding of them with Bleffings great and wonderful, and fuch as thou durst not have aspired to, had not his Bounty prompted him to fuch Liberality? Hath God so honoured thee, and art not thou obliged to feek his Glory? Hath he glorified thee, and is he willing to give thee greater Glory, and wilt thou think

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think much of glorifying him? Behold the Honour God hath laid upon thee, and be ashamed of thy great neglect of seeking his Glory. Go up oncembre, and purific thy self. Lean to love him dearly. Learn to see him all things, and then thou wilt long for his goodness, seek his praise, breathe no thing but his shonour, and be zealous for his glory, emphasized and an emphasiz

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To ftir up, and to Exercise our Graces a wa bawe becafeno and to grow fironger in the Grace of Goti; an Exercise commanded ; 12 . Fim. har60121 Pet. 11.15, 6, 718 21 Ret pd & a Theff. g. 120 1 Theff. 4 1 By this Exercise I do not onely men when we are tempted to any fin, to practice the contrary Virtue, a Subject whereof have already discoursed in the Eleventh Exercise; but to become eminent in those Virtues, the seeds whereof lie scattebed in our Souls; it's not enough now and then to venture upon a fingle virtuousact pour the virtue must become habitualitous, natural, and easie, and we muft learn to harden it into immobile Bath he glorified thee, and is he will trail Mre thee greater Glory, and wilt thou

doids

My Faith must not only engage me to Praying, and Hearing, but must advance me into a readiness to die with all Martyrs for the least Article, the Church hath aught me upon the Authority of Gods word; it must raise my Soul to a transcendent love to the Law of God, to an infatiable hungring and thirsting after him, to a mighty delight in his presence, to a sacred grief in his absence, and to resolutions to feal the Truth of God with my own Bloud. My Hope must not onely make me have a good apprehension of Gods Power and Clemency, but must force me to repose all my Concerns on his holy Providence, make me pray with fervour, and incessantly, and lead me on to trust him in most desperate plunges, make me ashamed, to think, that a Patient, hould trust his health with a Physician, the Covetous his Estate with a Lawyer, the Blind his Life with a Child, or Dog, and that I should not trust my self to the Bounty, and Conduct of him, that hath done all things well, that defends all Creatures even to the Snail, and least root of Grass, defends Serpents, and Crows, and showers down Blessings on his Enemies, and therefore cannot polfibly be supposed to forsake those, that hope in him. My

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My Patience must not only extend to my Cha fuch Wrongs, and Injuries, as do not ble mish much either my Fortune, or Repu-tation, but I must so exercise this noble and three Virtue, that I may learn to bear, and innihm weather far greater blows, even the Cen. I must 1 fures of good men, and the contradict. Tatethe ons of fuch, as are Persons of Credit peales th and Interest; This grace must be so cul nels of tivated, that I may no longer call Affil the fury ctions miseries, but donatives of mercy, pels of t gifts that come from my dearest friend God, that means to conduct me to my happiness, I must get up to a higher form quet, are in this School, and learn, that I am a and who christian not to be Rich, and Pompous and take my pleasure in the World (God and with need not have descended, and shed tears, My S and bloud, and given Precepts for this) meto le but to bear the Cross, and to become action of conformable to the Sufferings of Jesus. In late Pro a word, I must learn to fear nothing to but adv much, as that God will give over afflicting with, me.

My Meekness must not onely teach me gues, o to be gentle to great men, but I must so dingconverse with me; and I must learn to those meek, even to those, which I have to power over, to those which are under s, Ben

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Charge, and whom I could by stripes, and threatnings, force into respect, and dedience; and when Justice and Conoble dence oblige me to punish, even in that and punishment, my mildness must be seen. most learn to be a Lamb, and to imimethe foftness of Wool; for nothing appeales the angry Elephant, as the meekness of the former, and nothing resists the fury of Cannon-shot, like the softness of the other. I must not give over, till I have brought my self to a temper, whereby my passions may be calm, and quiet, and serene, while those about me, am a and who chide me, and are angry with pous, me, make a fearful noise, and are transpor-God and with indignation.

tears, My Self-resignation, may possibly serve this) neto leave my self to the Will and Dicome action of God in the enjoyment of modeus. In the Prosperity; but here I must not rest, ng to ut advance this Virtue to a far higher icting with, that come what will, whether eakness, Feebleness, or Lameness, or chme gues, or Feavers, or Consumptions, or lithat Poverty, or Nakedness, or Contempt, arn to loss of Friends, or loss of Father, Mohave er, Children, Sisters, Brothers, Relatiunder s, Benefactors, Money, Lands, Houses,

R

Cc.

&c. I may conform entirely to the W of God.

My Obedience may lead me to do 6 veral things, God hath commanded, h I must drive it farther, and learn to ob God readily, humbly, chearfully, u verfally, indefatigably, learn to obey his in things that cross my inclination, m temper, my fenfual appetite, that are gainst my profit, my temporal Interd my honour, and my natural defires, will out disputing, evading, or perverting Commands, and though I apprehend m the reason of his Commands.

My Modesty may oblige me to bashid ness in asking, but I must exercise it in greater perfection, till I hate detraction thun contention, avoid boasting, keeps crets committed to my breast, sly idness, watch against imprudence, stim against irreverence, and leave all affects ness.

My Temperance may make me caution pites ab and afraid of eating, or drinking mo My I than nature requires; but this is not in fland onely effect it must work in me, but may Or must teach, and oblige me to go on their Ti avoid curiosity in Diet, Cloaths, and such flar nitute, and bring me to Self-denial sinful Sleep, Recreations, Words, Gestures, addities

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ruling of my Affections, and to purifying my Thoughts, and Imaginations.

My Moderation is not come yet to its all growth, while I do no more, but overvaluing sublunary comforts berand their intrinsick worth, and the end, for which God doth allow them; but I mil make the virtue larger, it must grow in me like the Lillies, and spread its branthes, as the Cedars of Lebanon. I must lern to keep my delight, and mirth in atward enjoyments, within bounds. mult learn to moderate my grief, when they are taken away; in a word, weep, pashful sif I wept not, rejoyce, as though I ree it into joyced not, and buy, as though I posseskeeps and use the World, as if I used keeps that. I must learn to be moderate in my contests with my Neighbour, mode, state in my censures, moderate in my passents, moderate in my pulgment, moderate in districtions, moderate in districtions. aution putes about Religion.

ng more My Love to God is but weak, if I onnot the stand up to vindicate his Word, and , but day Oracles, affert their Divinity, and on the Truth, but I must blow the fire and fund flames, learn to embrace mean and emial sainful things for God, to bear incomures, podities in duties with patience, to be ruling

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undiscouraged in successes Labours, in out Vice, and plant Virtue in all the depend upon me. My love must be exercised, till God becomes the life of Soul, the light of mine eyes, and till I fay, Lord, here I am, fend me, give Grace to do, what thou dost comman and then command, what thou wilt. It my beloveds, and my beloved is mine; L him kis me with the kisses of his Lips his love is better than Wine. O,my lor my life, my defire, my delight, my rich my treasure, my all, my happiness, m hope, my comfort, my beginning, my en too late have I known thee, too la have I loved thee, O that I had loved the fooner!

My Charity to my Neighbour, is but its infancy, while I am onely civil and respectful to him without prejudicing my self, but it must be exercised, and it was grow large and lovely, extend to his soul as well as to his body, teach me to tender of his credit, compassionate to be calamities, helpful in his distress, to rejoy at his prosperity, to admonish him to hold ness, to encourage him to good Works, and to forgive him, even as I hope to be forgiven in the day of our Lord Jesus.

My Repentance must not only fill

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be the life; nor teach me only to suppress of the sins, I have been guilty of; but I must learn to strike at the root of sin; it iver must elevate my Soul, and make it fruitman almall good works, and I must learn to have sin, as much as I loved it before, and washiver my degrees of sin with my desips to gees of contrition; and my measure of y love wanty, with my measure of sanctifications and righteousness.

My Redeeming the time must not only make me spend some hours in private devotion, but I must learn to improve opportunities, whereby my better part may be texalted, not to allow my self in idless, to do that, which is worth spending and my time in, not to spend it in sin or satisfies on the Flesh, to part with vain it will be sughts and projects, to rise early, if my is some to be reason my natural and city to be industrious in the tobal acts, and the Works of my Profession rejoys with holy contemplations, to remember, to holy acts, and the Works of my Profession with holy contemplations, to remember, to holy apply my heart unto Wisdom, even that Wisdom, which consists in sowing, and doing the Will of God, in with recurring Peace, and Pardon, in mortifi-

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cation of our Lusts, and in conformity

Christ's Example.

Then I exercise all these Graces, wh I work them into greater folidity, of h ble make them lufty, and vigorous, of fickle, and uncertain, make them fixe constant, and immovable, till I come abound in the work of the Lord 34 and into this strength and glory they m be wrought by the affiftance of Go Free and Generous Spirit, who is n unto them that call upon him, unto fuch, as call upon him in truth. I diffe not the practice of some Christians, the do exercise some particular Grace, mor than the rest, and render themselves ennent in it, and make it their chief but ness to be ready, prompt, and accurate it, as Gregory the Great, whose excellen cy lay in entertaining Strangers the pious Lucius of France, who took great delight in visiting Hospitals, and ferving the fick with his own hands; Tobit, whose Talent lay chiefly in but ing the Dead out of Charity; or as that Lady, Cassian speaks of, who took into her house a wayward, troublesome, per vish, cholerick, poor Widow, that see might become eminent in patience. Such

Exercises I confess are great and noble

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befit the holiness of a Christian; but a one particular Grace must not be exrelied to the decay of the reft, or with ecret hopes, that God, who sees us laborlous in one Virtue, will dispense with our neglect of others. It am fensible is with Grace as it is with Nature, and ome Graces as some Actions are more hitable to our inclinations, than others, or but that we are obliged to love, and inbrace all, but some our affections are more violently carried out after, than others, as a Father, though he is kind to I his Children, yet by some secret infind or Propenfity hath a more tender fedion to one than to another, and without all peradventure it is a very laudableand commendable thing, to be indufrious in any gracious Work, and Religous Action, but however our inclination ons may chiefly run after one particular Grace, the rest also must be duly exeraled, and fortified into habit, and a fecond nature, else we have reason to suspect, that that seemingly holy fruit, is not a Plant of our heavenly Fathers planting, who disperses influences, and affiltances sufficent for the growth of every Grace, and improvement of every Virtue in the Soul, and consequently justly expects, that

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that his Vineyard should bring for sweet Grapes, not some sower, and some sweet, but all sweet, and all pleasing to

spiritual palate, and appetite,

Of the necessity of this exercise non can doubt, that doth but take pains in read over the feveral Parables of the Gospel, wherein Grace is compared in Seed, and fure no Gardiner, or Husband man ever threw Seed into the ground but took care, that it might grow, and advance into a Blade, next into an Fan and in the end into ripe Corn: All the Exhortations, all the Admonitions, the Counsels, in Scripture, to Stedfall ness, and Abounding, and Increasing, and going on to Perfection, do with on Mouth, and with one Voice, proclaim the necessity of this Exercise. And, 0 Christians! if you would know, what it is to recover the great los you had in Adam, this Exercise will be your School master, this will, in some measure, bring you up to that Innocence, and Perfection he enjoy'd in Paradife; This will re entitle you to that Image of God, in which he was at first created; This will make the Divine Character which Sin hath blotted, legible again; This will make the Divine Nature flourish in you again;

Mount Souls, I al.; By the Glowender and Moherame

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min; Make your Faces shine like that Moses, when he descended from the Mount: This will fet a Beauty on your ouls, fit for God to be enamor'd with-By this you will be able to guess at he Glory of the first Creation, and what wenderful Creatures your first Father and Mother were, before the fatal Tree became a fnare to their Appetite. This will make you fit company for your Head Christ Fesus, who therefore gave (one Apostles, and some Prophets, and some Brangelists, and some Pastors, and Teachers, even for the perfecting of the Saints, for the edifying of the Body of Christ, till we all come in the unity of the Faith, and fibe Knowledge of the Son of God, unto a perfect Man, unto the measure of the fature of the fulness of Christ; for indeed, his is growing up unto him in all things, from whom the whole body joyn'd together, and compacted by that, which even joynt supplies, according to the effectual working in the measure of every part, wakes increase in the Body, unto the edifying it self in love, Ephel. 4. 11, 12, 13, , oin 15. will

XV

XV Exercife.

our Faces films like that

Every Night before we go to Bed, to our selves to an account for the Action the Day, and Examine our Hearts, Lives, bow we have discharged our D towards God, and toward Man; An ercise commanded Pfal. 4. 4. 2 Cor. 5. Jerem. 8. 6. This Exercise is the Perf. fat. 4. life of all the rest; and the great realist why Men make no greater progress Goodness, is because, they do not he dy and fearch their own Lives, and Adons. How should we know, what god we ought to do, except we examin, what evil we commit The Merchan at night casts up the gains of the day, and if he finds, he hath loft more, than he hath gained, feeks to recover it with the first opportunity. It's a wonders thing, we should examine our Servania about trifles, and inconfiderable matter, and leave our felves, about whom He ven and Earth are concerned, unexami ned. A Man trys the Oxen he had bought, whether they be strong to labour, or no, and his Horses, whether they will do him service, or no, and sees, whether he

hath all his Sheep, and whether none of

his Cattle be loft; and shall we be such

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No man can be a good man, that neeas this Exercise, for every good Man uft be cautious of offending God; his how can any man be cautious of fending him, that doth not fearch and e, what it is, that doth offend him ad whether his own actions be not the hings, that do displease him. Nothing will make a man more cautions, than his frequent calling himself to an account; and fince every rational person, that chuses the end, must necessarily duse the means also, that lead to that end, it will unavoidably follow, that bethat is a good man, and cautious of offending God, cannot but resolve upon this Self-examination, the great means toarrive to that cautiousness. This was David's practice, and long before him, Pfal. 119. fac, who went every Night into the Pal. 63.6. field to Meditate, as we read, Gen. 24. 63. no doubt, in that Meditation, he reflected on the Actions of the Day, that he might Praise God for the particular Affiftances, and Influences, he had felt, and for the future watch against the Errors, and Defects, he had been guilty of that day.

Men,

Men, to whom the Word of God no Anton. lib. 10. Sect. ver came, have feen the necessity of the 37. Exercise, and thought, they could no Zeaulor œeỡτον ἐξίbe Men without it; and, O my Friend TEKE. Lasrt. lib. Can we be Christians without it ? It we 8. in Pyone of the Canons of the Pythagorea thag. & Discipline, to call to mind what the lib. I. an Cleob. had been doing in the Day, and some & Cicer. times they reflected on what they ha lib. de femett. Cæl. done two or three days before. The Rhodig. was the Doctrine, and Practice of Class lib. 11. lect. antiq. bulus, and of the Indian Gymnosophill nec. de Irâ. Who strictly enquired, what good they 2. 3. c. 36. had done in the day-time: And, How Animus quetidie ad like a Christian doth the Noble Senece speak, when he tells his Friend Novatu, rationem reddendam The heart must every day be call'd to an acvocandus count. So did the brave Sextius, before eft, &cc. Heraclitus he composed himself to sleep, when day-light interrogawas shut in, be ask'd his heart, What Disease, tus quid faseret, ve- what Distemper of Nature hast thou Cured? fpondit. Estimation What fin hast thou withstood? Wherein art thou better? Wrath and Anger will decay, guaulev. Plutarch. adv Colot. and cool, if thus it be called to the Barr eve-& Julian. de Cynisno ry day; What can be more pleasant, than thus to explore the Actions of the whole Orat. 1. elay? How soft must that rest be, that succeeds this Examination! How sweet, how free, how ease must it be, when the Soul is either Commended, or Admonish'd, and a Man

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Is own Life? This Power Iuse, and every day I have Pleadings in my Soul, when the Candles are taken away, and my Wife, howing my Custom, bath left me to my self. I dive into the whole Day, and measure my Words and Actions over again; I had nothing from my self, I pass by nothing that I have said or done, for why should I be afraid of mine own Errours, when I can say to my heart, Take beed, do so no more, I forgive thee at this time. Thus spake the best Tutor of the worst of Princes; and though a Heathen, yet I do not see, how a Christian could have deliver'd himself better.

It hath been the serious study of Holy Men, what Rules they might prescribe to young beginners in Religion, to subdue their Sins: Some, as St. Anthony, have advised, to write down the sins of the day past every night, and so to look them over. Others (as Zenon) have directed Men to take a Coal of Fire now and then, and hold it to their Fingers, till they seel the pain, and from thence to conclude, what the Tortures of Hell will be. The Jews talk like Mad Men, Rabbi Eliwhen they prate of their Phylasteries, as Jacob in

Amulets against sin, and Preservatives of Minchabs

Ver-

Vertue. Nothing certainly will do better, than this daily Self-examination for this will bring me to a right know ledge of my fins, fet them in ord before me, and charge me home, as M than did the straying David, Thou and the Man. This word was rash, That though evil. This action was contrary to the will God, That was inconvenient, This favor red of baseness of Spirit, and that Pride; This Expression was Malicious and that Gesture proceeded from Ill Wil and Envy, &c. Not a few Men are los because they will not know; that many of their Actions, or Words, are finfal fuch especially, as fit them for convert with vain People, and render them to ceptable to careless, sensual company They are content with a General Confession of their Sins, and flatter them felves, that they have done well enough when they have Confessed that they are Miserable Sinners. In their Devotions they love to dwell on Generals, and shun coming to particular Offences, as a Malo factor doth Self-accusation. Communing with their own Hearts, would unvail to them the particular Errors of their Lives and would bring them to fuch a Knowledge of themselves, as would at once in struct.

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the and Terrific them; and were they once acquainted with their particuar Miscarriages, they durst not fin against knowledge, at least very few would dare to be so bold.

And, as this daily Examination would difcover to us our particular Offences, fo at the same time it would shew us the multiplicity of those particulars, and the multiplicity would fright us from the Commission, and oblige us to take ano-The multiplicity of our ther course. fins would appear fo unworthy, fo monfrous, so full of Ingratitude, that we hould be ashamed to own our dependance upon the Almighty, and yet heap Injury upon Injury, and Offence upon Offence: This would make the Body of Sin look much bigger, than ordinarily it doth, and the vastness of the heap would be a discouragement from Sin, as Load, which the Porter cannot lift, frights him from the attempt of carrying

This Communing with our own Hearts would awaken our Consciences, and they being once awake, would teaze, and haunt, and follow us, and not leave us till we resolve to part with the dearest sins, we have; There is a mighty difference

ference between a Conscience, that is fleep or oppressed with cares, and ple fures of the World, and a Conscience that's broad awake. The Conscient that's husht into a slumber, lets the Sin ner do any thing, he hath a mind to, much at least, as is confistent with his He nour and Reputation of the World, will let him lye, fwear, forfwear, deceive dissemble, be angry, &c. without contradicting him; it will let him go to be quietly, eat and drink, and go into company without molestation, and though he fancies all the while, that his Confe ence is at peace with him, yet most certainly, it's nothing but stupidity, and carnal fecurity, which will end at last in fearful thundring, and lightning; but Conscience, that's awake, will disturbe man in every place, he comes at; check him, if he doth but look awry, reprefent to him the mercies, and terrours of the Lord, bid him remember, he hatha Soul to be faved, affure him, that as light as fuch a fin may feem in other mens apprehensions, it cannot but grieve a Holy God, fright him with flashes of Hell-fire, shew him Topher afar off, expostulate with him, how he can so much forget himself, as to displease the most lovely, and most ami-

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miable when it hath shook off the chains of slumter, and if this be its nature, and selfcramination rouzes it, it must needs follow, that this Communing with our own Heart, must be the best preservative against the infection of any sin whatsoever.

The use of this Exercise appears to me so necessary, that I cannot forbear enlarging upon't, and giving you what Directions I can, for the faithful performance of it, and they are these sollowing:

1. Let it not be done slightly, or Superfielly, as careless Servants sweep a Room, leaving half of the rubbish beand them. Some Christians there are, who being loath to be miserable hereafter, and sensible, that Christ must be dey'd in every thing, will force themelves to do any thing, they hear, is their Duty; but they do not properly erform the Duty, but onely fomething keit, that their Hearts may not smite tem for the total omission. They do so slovenly, and so overly, that they as good have left it undone. The hadow of a duty is one thing, and the abstantial part of it is another, and he

that is expert in drawing the former, not therefore not necessarily skill'd the latter. He that calls himself to account for the Sins he hath comming and not for the neglects he hath be guilty of, doth the work by halves; he that spends onely a few transfer thoughts upon his Actions, and prefer ly interrupts the Task again with form impertment business; or takes a carel furvey of his Behaviour and Deportment and mingles thoughts of the World or of fenfual Pleasure, with those Con templations of himself, shews he hath flomach, no defire, no appetite to the Spiritual Food, that the World dothw engrols his defires, and affections, and he thinks Heaven scarce worth taking w violence.

2. When you go about it, go about willingly, and chearfully, not like me that feem anory with God, for laying fin a youk upon the neck of his Difeiples do not deny, but that the Devil and own Lufts will make Objections again it, plead, that it is not necessary, or the hereby our worldly Profit will be me obstructed, and that we do not read many Saints, that have used it, and that is a thing not common, and that we mu

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mind the Works of our Calling, and that leep will oppress us, if we go about this Work at night, &c. The Devil did neer yet let any man go quietly to Heaven; and therefore such impediments will certainly throw in any mans way, hath ferious resolutions not to negleft it; but these objections must be couagously answered, vigorously resisted, manfully opposed, for the strong man will not leave the house, except you throw him out by force. He that is araid of discomposing his soft Lusts, and Paffions, to be fure can do no good here; and whatever unwillingness may creep, of steal upon us in this Exercise, our bufires must be to strive, and pray, and labour hard against it, and to resolve to cols it, whatever it costs us; Suggestions, that would make us unwilling to venthe, must not be dandled, courted, or Atter'd. No, but must be beaten off with a strong hand, and we must not give wer till the Exercise becomes delightful bus; for as it is in the Works of Chay, so in this, God ever loves a chear-Giver. To go about this Work as Oxe goes to the Shambles, to be ford, and dragg'd to it, as an untowardly chool-boy to his Book, to scratch our Heads.

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Heads, when we are to apply our selve to it, and to be drawn to it by sears Hell, and terrors within, is with a Jews, Mal. 2. 13. To cover the Altar the Lord with tears and weeping, and a ing out, insomuch, that he regards not offering any more, or receives it with a gamill at our hands.

3. Let it be done with an intent to better. Whatever we do in Religion this must be our end. He that examine himself at night in course, or makes a for mality of it, and hath no real intent in leave, and watch against the fins and neglects, which upon examination le finds in himself, or to become more fer ous, beats the Air, and what is work mocks the Almighty, and takes his Cov nant in his Mouth, while he hates to be reformed, as it is said, Pfal. 56. 16,17 One would think, no man should under take this Task, but with an intent to be come more cautious of finning, and more watchful against temptations; yet luc is the deceitfulness of our Hearts, the we are apt to fancy, God likes the Duty and regards not the Effect, as the lot, Prov. 7. 14. This day have I pa my Vows, therefore came I forth to me thee. She made her Vows, and Prayer makes means a man,

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the means, but the end; Means hey are indeed, whereby God would makes us holier; but he that rests in the means, and goes no further, is like unto aman, that works in a Garden, or Vineward, and rids no ground; Labour is the means whereby the Garden is to be manured, and cultivated, that it may bring forth Flowers, Herbs, and Plants, and all manner of pleasant Fruits; He that doth not make this fruitfulness the end of his Labour, takes pains, but does do nothing.

4. Let it be done with some aggravation . fibe defects, and errours of your lives; which you detect by examination. brediscovery of our neglects, or defects, will fignifie little, except they be repreented to our minds in such black Chaacters, as shall work us into detestation. Being drawn at large, and the oftences heightned from circumstances, and the defects confidered, together with the ight, and knowledge we have, with the acouragements, motives, arguments, God is pleased to give us, with the vanous opportunities we enjoy, with the Parts, gifts, abilities, the Almighty hath beltow'd upon us; they will look more ng and dreadful, and consequently the fight

fight will make deeper impressions up on us, and engage us to greater care and circumspection. On the other side, where the influences, affiftances, helps, and strength, and power, against any sin, or temptation, or any other mercy we have received in the day-time, be heightne and made more lively, by confidering our vileness, unworthiness, wretchedness and how undeferved these Bleffings and how they favour of bowels of compel fion of Gods Paternal care, and dile ver Gods unspeakable love to his por Creatures, and his immense liberality to Wretches, that have deserved his ange and fury, and indignation; the Heart will be more taken with them, and engaged to a more fervent love to God, and to greater alacrity to run in the way of his Commandments.

5. Those that have Families, let them by all means exhort their Children, and Servants to this Exercise. Those I mean which are capable of it. And they are capable of it sooner, than we are aware, especially if we do entice them to it by Rewards, and Promises, till custom hath made it pleasant, and then they will desire our approbation, more than our recompence. This is certainly part of that walking with-

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within our houses with a perfect heart, which David makes the necessary qualifration of a good House-keeper, Pfal. 101. Goodness is ever communicative, and no man loves God truly, that doth not defire others should love him, as well as himself. It is the nature of true Devotion, to be active, and zealous to make Profelytes, and indeed where the heart s enamour'd with Gods Beauty, and Excellency, it is impatient, till it brings others into a relish, and liking of it. this Communing with our own hearts be profitable to our own Souls, why should it not be so to the Souls of persons committed to our trust? If we think it necessary to our Salvation, shall we think, these under our Charge may find out another way to Heaven? If we look upon it as a fure Preservative, to guard us against Sin, shall we leave those, whose Souls, as well as Bodies, we are to provide for, to secure themselves against Sin, s well as they can? These are absurdities, which a Christian must not be guilty of, except fuch Christians, as the Angel of the Church of Sardis was, who bad a name, that he lived, but was dead, Rev. 3. 1.

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6. Take

6. Take such a method in this daily Self. examination, as is most easie and natural Either proceed directly to contemplation on of your outward, and inward man or lay the Decalogue before you, or make Christ's Sermon upon the Mount the Rule of this Exploration. I will touch upon each of these Methods, and leave it to your discretion, to take, which you please. Indeed we should not need to descend to such particulars, had we to deal with men that were in love with Religion, and would apply general things to themselves, think themselves concern'd in every Lesson, that's deliver'd in publick; and when they hear Sinners reprov'd and condemn'd, cry with the Disciples of our Lord, Master, is it l But our Business for the most part being with men, who like wanton Children will scarce eate the Meat, that's cut for them, and are so choak'd with the Cares and Riches, and Enjoyments of this World, that the loudest Thunders of God make no impression on them, and fancy, because they are not particularly named in the Bible, that therefore the Commands there given, do not belong to them, we are forced to make the way, they are to walk in, as easie as we can; remove

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remove the Stones out of it, and tell them every step of the way, in hopes, that all these pains may work upon their good Nature, and oblige them to break loose from the Kingdom of Sin and Darkness. And therefore,

outward, and inward man be made the Rule of this daily Self-examination, the particular questions, that must be proposed to our Hearts, at night, must be such as these: To begin with the Senses:

As for the Ear; Have not I this day heard some ill, immodest, unsavoury Expressions used by others, and hath it been agrief to me, hath it been a trouble to my Soul, to think that my God was abufed and dishonoured by it? Have not my Ears been open to corrupt, and vain communications? Have not I been tickled with some obscene, or filthy Story, I have heard? Have I heard my Neighbour reviled, or ill spoken of, and have Idone the duty of a Friend, and justified his innocent Behaviour? Have I heard this day of any undecent deportment of any of my Family, and have I reproved them for it, or admonish'd them to amendment of life? Have not I been pleapleased with the Commendations I have heard men pass upon me, and hath n their applause tempted me to vain-glo ry? Have I heard of loss I have he with Patience? Have I heard a man fpel disgracefully of me, without being en ged at the Calumny? Have I heard men entice me to fin, and have I abhorred the invitation? Have I heard men, Swearand Curse, and have I been concern'd at the

greatness of their Sin?

On the Lords Day especially; Havel heard the Word this day with feriousness Did I come to hear with Resolutions to practice, what I heard? Was my Hear affected with the happy message of Gran and Pardon? Was not I more taken with the Ministers delivery, than the great things he spoke of? Was it custom that obliged me to go and hear, or was its fervent defire to be edified, and built up in my most holy Faith? Do I feel in my self any Purposes at this present to do s I have been advised to day? Did I pro pare my felf for hearing the Word by fuitable Thoughts, and Contemplations of that awful Majesty, before whom I was to appear? Did I feel any heat in my Hearing, which was ready to confume the Straw, and Stubble of my carnal

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have Affections? Did I find any sweetness in Word of God, I heard to day? Was my Heart ravisht when I heard the joynews of Christs Redemption to day? Was my Soul affected with the love of God, when I heard it described to day at the Receiving of the Holy Sacrament? Have I done my duty at home? Have I made my Servants and Children hear, what the Lord their God requires at their hands ?

As for the Eye; Have I this day liftedup mine Eyes to Heaven, and taken notice of Gods Providences? Have not led mine Eyes with some unlawful Spedacle? Have not I feen men fin, and laught at it? Have not I beheld immodest Actions, and been delighted with them? Hath not the fight of fuch a Vamty, transported me into admiration of Have I read a Portion of the Holy Scriptures to day, and remembred to apply the things, I read of, to mine own Conscience? Have I been enflamed with the Goodness of the men I have read of? Have the Duties and Precepts I have read caused in me a willingness to perform them? Have I beheld the Finger of God in the Bleffings, I have received to day? Have I taken notice of Gods Goodness to

me.

me, and mine, and stood amazed at it. Have I look'd upon the Works of Godn day, upon Trees, and Herbs, and Flowers, and admired the Wisdom, Glory, and

Bounty of God?

As for the Tongue, and Lips; Have wilfully spoke evil of no man to day Have not I rendred Railing for Railing and Threatning for Threatning? Have I been careful to drop something of God in the company, I have been in? Dil not I Eate and Drink to day, more to please my Appetite, than to repair thede cay'd strength of my nature, that I might be more serviceable to God, and my Neighbour? Did I take occasion to speak of something, that's good at my Table? And when I craved a Bleffing was not my mind more intent upon the Meat before me than on the Great God above me? Have not I been intempe rate to day? Did not I Eate, and Drink more than Nature required? Have Pray'd with my Family to day, and did that Prayer proceed from an humble sence of our Spiritual Wants, and Necessities? Have not I faid something, whereby my Neighbour might suffer in his Credit, and Reputation? Have I dropt never a Lye in my Shop, or Trade, or in comnihly
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pany, either in Jest, or for some Advange, or to please Men? Have not I bly made, or falfly broke a Promise? lave I in my Addresses and Answers, hew'd all Meekness unto all Men? Have not I talk'd Surly, or Proudly to a Man ecause he was Poor? Have not I disdain'd to speak to him, because he went n Rags? Have I avoided Foolish Talk. and when I have been tempted to break alest, which was either Smutty, or might be some way prejudicial to my Neighbour, have I suppressed it, and been more ambitious of being Grave, and Modest, than of the Reputation of being Witty ?

As for the Hands and Feet, whereby, the Scripture usually expresses Mans actions; Have I been diligent in the Duties of my Calling to day? Have I defrauded no Man, deceived no Man? Have I dealt uprightly and Honestly with all Men? Have I shunn'd that company, which I was asraid would draw me into Sin? Have not I complyed with some sinful Action of the Company, I have been in? Have I some way or other, shewn my abhorrency and detestation of their Sins? Have I really endeavour'd more to please God than Men? What good

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good have I done to day? Have not taken more pains, and care to dress as Body, than I have done to beautifie as Soul? Have not I been more curious bout my Cloaths, than about my Grees? Have not I been more careful as make my Face pleasing to Speciators than I have been to approve my self as God? Have not I lost somewhat of the Life of Religion, by going into such Society? Have not I spent my time in idlends thave I taken care to spend it for Eternty?

As for the Mind; Have I endeavourd to disposses my Mind of Evil thought to day? Have I called in Pious and Spritual Reflections? Have I resisted Wandring thoughts in Prayer? Have not suffered worldly thoughts to eate out the virtue of my Prayers? Have I in my surplications represented to my Mind, God Greatness, Goodness, Majesty, and Holiness? And was I sensible of my Spiritual Wants, and Necessities all the time? Have I been much in Holy Ejaculations to day Was God first and last in my thoughts, when I waked this morning, and went to rest last night?

As for the Conscience; Have I made Conscience of the least Sinsto day? Have

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refer in fuch a Relation would, and hould have done? Have I made Conscience of doing a thing, which I have either mown, or feared to be a Sin? Have not I made light of Sin? Have not I laught athole Sins, I should have mourned at? Have I been concern'd at other Mens Sins, as well as at mine own?

As for the Passions and Affections; Have norl given way to the Workings of Pride, and Anger to day? Have not I been angry with my Neighbour without a Quile? Have not I in a Passion given men ill Language ? Have not I aid that in my Wrath, which now I wish had not? Have not I been fiery and hot upon very flight and trivial occasions? Have not I mistrusted Gods Providence? Have not I been more careful about maing provision for the Flesh, than about cariching of my Soul? Have not I found greater joy in temporal, than in spiritual Bloffings? Hath not fuch a Vanity, fuch a Prefent, such a Gift affected, and ravishto me more, than the news of Gods Grace, and Pardon, and the influences of the Holy Ghost? Have I watcht against Wrath and Envy, and Malice, and immoimmoderate Grief, and carnal Mirth Have an in I got ground of fuch a corruption? Have belin been better to day, than yesterday? Have bace w I ferv'd God without distraction, more day, than I have done formerly?

Such questions as these you may pur God? to your Hearts, if you mean to take your As to outward and inward man into confiden affeared

tion. But then, it was a second

on. But then,

2. If you had rather make the Ten Come to do y mandments your Rule, the Account may of offen be taken in this manner. As to the First motion Commandment; have not I this day con any Evi fided in the Creature more, than in the rive H Creator? Have not I been wilfully in that I norant of fome Truth, that hath been ben any brought to my Ears? Have not I despite to fed God, by rejecting some motions of live not his Holy Spirit? Have not I lived to day like a Man, that doth not believe the Promises, and threatnings of God? Have not I doubted of some Truth revealed been promises. in the Word of God, or lived as if I Provide had doubted of his Providence? Hath gus? my Faith been lively this day? Did not Hypocr I fink into carnal Security? Have I expose, t ercifed my Hope in God? Have I ex- Ind that pressed my Love to God to day? Have thim: not I loved some outward thing, more proprai than God? Hath not my love to God been lim

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Have in words onely? Hath it discover'd have self in actions? Have I desired to be at Have with God, and to be united unto hore mmore? Have I done nothing, that the savour'd of hatred or contempt of ay put God ?

your As to the Second Commandment; Have fiden I feared God to day, and have I feared him more, than all the men, I have had "Come to do with? Have I been very cautious t may of offending him? Have I abhorred the First mation, when I have been tempted to y con any Evil? Have I obeyed God in fincein the try? Hath there been any known Sin, lly ig that I have not shunn'd, or hath there despine forward to perform, than to omit?

ons of lave not I exalted my self, or thought my
to day affecter than my Neighbours? Have I we the given God all the Glory, and have I Have toke very modestly of my self? Have not vealed then peevish and impatient, under such s if I Providence, that hath crossed my De-Hath Rus? Have not I indulged my felf in id not dypocrifie? Have I been more defirous e I ex be, than to feem good? Have I given I exInd that Worship to day, which is due
Have him? Have I pray'd to him in Truth,
more depraised him with joyful Lips?

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As to the Third Commandment; H not I this day neglected an opportuni giving good Countel, and Advice men, related to me ? Have not I have discourses of God, and Holiness H I admired, and adored Gods holy tributes? Have not I broke forth raffa Oaths? Have not I been afhamed Itanding up for the Glory of Gods Name Have I trembled to fee God about Have I shew'd Courage and Resolut when I have feen, or heard my God honour'd? Have not I scandalized to Persons by my Actions? Have not I fed my Christian Liberty? Have gnified Gods Mercies, and dans to b God in the Bleffings I have received thave not I extenuated, or denied to Mercies? Have not I neglected the of God, that are in me? Have no by my lukewarmness betray'd Cause? Have not I neglected my of Prayer, upon the account of the Worldly Interest? Have not I begg God things, contrary to the W God?

Asto the Fourth Commandment; will doth in a special manner, respect Lords Day: Have I gone this day joy into the House of God? Have

hea

rd the Word, and treasured it up in my re: Have not I aimed more at the innation of my Judgment than at warmy Affections? Was it Curiofity, or ty, that led me to the Temple? Have thered my thoughts together in the lick Prayers of the Church, and hath Heart and Defires gone along with Supplications, the Minister of God tup to Heaven? Have not I thought my Trade, and Farms, and Oxen: le I have been repeating the words Gods Minister ? Have I meditated, d bid my thoughts fly up to Heaven akea view of my Eternal rest? Have ted in private? Have I call'd my Fatogether, read to them, instructed m, made them give me an account of at they remember? Have not I preed my worldly profit to day before Duty? Have not I stayed away from publick Worship of God for worldly in Ween I received the holy Sacrato day, were my thoughts fixon the Cross of Christ? Was my Soll affected with the Mystery of Gods Did my Sins grieve me, when I held Christ Grucified Did the fight Christs Crucifixion Ifill me with indigtion against my Sinst Didnit fill me T 2 with

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with ferious deliberate Refolutions to watch against them? Did it fill me will Praises and Adorations of the Stupendi ous Humiliation of the Son of God ? D it make me resolve to imitate him in h Holines? Have I according to the Am files Command, laid in store, as God har profpered me the foregoing week? Have Haid afide fomewhat of my Gain for Pious uses, to give to them, that need? D I respect Gods Ministers? Do I love them Do I communicate to them, that teaching all good things ? Do I forbear with the infirmities? Do I obey them in thing that tend to my Salvation? Do I give them that which is due to them? Am I kin as well as just to them, especially to the who faithfully labour in Gods Vineyard

As to the Fifth Commandment; Have I acted this day as a Father, as a Mother as a Master, as a Mother as a Master, as a Mistress, as a Magistrates a Tutor, as a Son, as a Daughter, as a Son vant, as a Subject, as a Pupil, as an old Massa young Man, as a Pupil, as an old Massa young Man, as a Husband, as a William as a Minister, as a Hearer, as a Maid, as Wildow, as a rich Man, as a poor Man, ought to act, and as they are communded by the Holy Ghost to act in their a woral Stations if Have I been thanking for Kindnesses shew'd me thanks.

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due distance to my Superiours? Have been officious to my Equals, kind to my distributes? Have I studied gravity in Vords, Actions, Gestures, and Postures, and Behaviour? Have not I spoke Evil of Dinities? Have not I been a Respendence of Persons? Have not I connived at six in my Children, or Friends, which I we reproved in a Servant, or one in a low condition? Have not I been negligent a providing for my Family? Have not I pent the time in idleness which should have been spent in working in my Cal-

As for the Sixth Commandment; Have been just in all my Dealings this day? Have I hurr no body in Word, or Deed? lave I moderated mine Anger? Have I ben eafily reconciled to perions, that offend me? Have not I Rudied Rea renge? Have I look'd up to Heaven, then I have been reproach d, and minded Supreme Cause, that suffer'd this rereach to fall on me for my Sins, more in the Instrument, or Person that abume? Have I been willing to decede om mine own right, for peace, and Wetness sake? Have not I been Cruel, larsh, Morose, Ill-natur'd to Men? Have ot I begun a Quarrel, or encourag'd ir, when

when it was begun? Have I been forry in troubled for any injury, that hath be offer'd to my Neighbour? Have I be compassionate, tender hearted? Have discharged the Duty of a Friend to the whom I have made believe, that I wheir Friend? Have not I pretend Friendship, when I had no love for them Have not I dissembled with men, flatter them, given them fair words, when my heart I hated, or despited, or under yalued them?

As for the Seventh Commandment; Ho I maintained Chastity this day? Have watched over my Thoughts Incline ons, and Defires? Have Labhorr'd obscene, filthy, and impure Communic tions, and Actions? Have I been ve moderate in my Eating Drinking, I creation, Cloathing, and Defires at these outward Comforts? Have I dan all evil Concupicence in my Soul in Birth, and when first I felt it stirring Have I been troubled, when I have he of the Adulteries, Fornications, and Lake viousness of other men? If I met w any immodest, or undecent Sight, die turn away mine Eyes, and impregue my Mind with Arguments, and Resign against any finful completency and I iou

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As for the Eight Commandment; Have ome justly by those things. I have gain'd bis day? Do I possess nothing, that hath en got by Deceit, or Oppression? Have been faithful to my Trult ? Have not offer'd my Neighbour to be wronged, then I might have prevented it? Have nt I been guilty of Covernumels? Or here not I been guilty of another Exmme, which is Prodigality ? Have not thought much of giving fornething to he Poor, while I have spared no cost to dorn my Back, and feed my Belly, con-Idering the plenty God hath given me? Hwe I been Hospitable and glad to feed one Stranger or poor Housekeeper at Table? Have I not front Money upmmy Sin and Pride, or Wantonnels? Here not Inconsented to another Mans w Neighbour, am I willing and ready to mke restitution? d As for the Ninth Commandment; Have

Moke nothing but Truth to day? Have kept my word to day Have I perform'd what I promised either to God or Man? Have not I by Equivocations, Palliations of Sins, and Mental Referations fought to put a Cheat upon my Heighbour! Have not I been voluntarily

ly ignorant of fuch Deceptions? Have not I reported things for certain, which at the best have been but doubtful? Have not I been peremptory in accusing my Neighbour of an Errour, when nothing but a conjecture, or furmile rais'd the culation? Have I been candid, and open hearted in my Dealings? Have not Its. tray'd the Secret of my Friend? Have me I been wavering in afferting the Truth Have not I been very forward to centin others ? Have I been filent, when I have had no certain knowledge of things, have I been willing to be better inform by others & Have I patiently heard, with men could by for themselves and han not I given Judgment before I have her may Sin and the Cause?

As for the Tenth Commandment; Han I been contented this day with that en dition God hath allotted me in the World? Have not I grumbled, and to pined, that God hath mot provided b well for me, as he hath done for other Have not I been wishing, that I were in such a Rich mans Case, or that I had fuch an Estate, as my Neighbour hath; or that I had fuch a House, such Mean fuch Accommodations, as he is Master of that I had as little to do, and had as plan tiful

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iful a Table, and as prosperous a Life, as is bleffed withal? Have my Defires lept within their bounds, and have not been ready to determine , what State, and Condition is fittelt for me And he not I thought my left wifer than God, in fancying I might have done betwhin another State of Life, that that he I. to the best ni man and of the 3. In the fame manner Christs Sermon mon the Mount may be laid before us. md our Hearts called to an account by heh Queries as these: Havo I this day mercifed any Poverty of Spirits de Have bentertain'd low and humble Conceits d'my felf? Hath my Heart been very different as to these outward Conve mencies, and unconcerned whether I have much of this Worlds Goods or no? Have my fins been a grief or trouble to my Soul! Have they made me take on and hourn, because I have offended a tender Father, a gracious God, a merciful Redeemer & Have I studied Meekness and Gentlenels in my Answers, and Actions? Have I felt a mighty hunger, and thirst after Righteousness in my Soul? Have I had an opportunity to shew my felf Mertiful; and have I embraced the opportunity? Have I look'd to my inward man, and - and endeavour'd to purifie my Thought Defires, and Inclinations & Hath my hear gone along with my Prayer? Have I for died fincerity in Devotion, fincerity in my Dealings, and fincerity in all my Speeches Have I carried my felf pean ably; Have I given no just occasion to my Neighbour to quarrel with me? Have I, to the best of my skill, and power promoted peace among differting Bre thren, if I have met with any luch? Have I exhorted them to love, to kindness w mutual forbearing one another) dil have heard ady person speak evil of me, because of my Conscientionsies, have rejoyced at it? Have I by my good en ample) endeavour'd to keep my Neigh bours from finning ? Have I been ready to give good Couniel to people, if the have defired it, and God put an oppor tunity into my hand? Have I made leffer Commandments my Rule, as well, as the greater? Have I been afraid of calling my Neighbour Fool ? Have I been cautious of giving Men any Nick names? Have I been eafily reconciled, if Men have been forry for their Fault Have not I cherish'd any unlawful Lun or Defire after Man, or Woman? Have shunn'd the occasions of such fins, as I

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ghte an very prone to? Have I contented or felf in my common discourses with are Affertions, without vehement Affereations? Have I cross d Flesh and Blood, when I have found an unwilling. one more, than God's Spirit did at first pompt me to? And if any of my Neighand I have been loath to do it, have to cross that unwillingness, done him double kindness? How have I behaved my felf to them, whom I have lookt upas mine Enemies ? Have I pray'd for them? Have I forbore to speak ill of mem ? Have not I remembred the Injuand withdrawn my felf from doing that good to them, which I might have one, and they defired me to do? Have done more than others? God hath desied me with greater Mercies, than he athdone some of my Neighbours, have endeavour'd to go beyond them in Goodness, as I do excel them in outward advantages? Have I given fome Alms to day? And have not I boafted of my Chatity to others? Have I been contented aultt with Gods knowing of it? Have not I Lut been defirous others should know, what avel do as to that Point? Have I pray'd, , as I and am notic

The Best Exercise.

and when my door was lockt, and any person knockr, while I was at Prayer, have not I broke off my Prayer, and open the door, and been more concern'd for Men, and the World, than Gods Glory When I have fasted at any time, had not my Fast, been a Mock-fast, and have not I upon the Credit of fuch a Fast, a lowed my felf greater liberty in finning and minding vanity? Have I acted he a person, that believes I am of greater Worth, than many Sparrows, and I God provide for them, that he will provide much more for me? Have I entirely relied upon God in the use of lawful means? Have not I tormented my fell with Cares, and Carkings, about a Live lihood? Have I taken notice how Go takes care of Beafts, and Fowls of the Air; and from thence taken occasion to ffrengthen my Faith ? Have I made it my first and chiefest Business to secure Gods Kingdom, and its Righteousness? Have not Trashly judged, and condemn'd my Neighbour to day? Have not I spent my time in tittle-tattle, and of what this and of what the other Man or Woman doth? Have I minded mine own Error more than my Neighbours? Have been more follicitous to reform my felf

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thin others? Have I ask'd, and begg'd, of god Spiritual Bleffings with greater eareffness, and opportunity, than Tempoal? Have I done by my Neighbour, as I would be done by? Have I walk'd very frictly, and circumspectly? Have I been very Conscientious in my ways, and been fraid of the very appearance of Evil? Have I given demonstration of the sincemy of my Faith by my Works, and hath my outward Conversation been suitable to my Profession? Have I been a practical Christian, and hath the Will of God been the Rule of my Life, and Conversation?

And these are the Methods I thought fit to offer to your choice in this daily Self-examination, or Communing with your own Hearts; Which Method soever you chuse, I doubt not, but by the Blesing of him, who fees your Works, will have the same effect upon you, it had upon David, whom it obliged to turn his feet unto Gods Testimonies. Me-Pfal. 119. thods are various, and differ according 59. to our feveral apprehensions of things, and one may be easier and more agreeable to us than another; But whatever Method we use, it matters not much, to the chief things are but examined, which

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A mighty sence of the necessity of the Exercise, will soon dictate Methods to Soul, that is sollicitous concerning in Where different ways lead to a Town though one may be a necessanother more about, yet if the several Parties meet in the Town at last, it's well enough; there, let this Communing withour own Hearts, be in what method it will, if it do but produce the Effects it should do it is commendable, and acceptable to Alexandra and acceptabl

mighty God.

Nor is it necessary, that this Exercise must necessarily be perform'd at night. He that finds himself fittest, and freshell for it in the morning, may call himle to an account for yesterdays Actions a that time, and expect the same profit, and advantage by it? Some Christians are so watchful and jealous over their Thoughts, and Words, and Actions and Defires, that this Self-examination's their constant attendant, where-ever the go; and they have got fuch a habit of it, that whenever they think, or speak, or act, they immediately bring all to the Touch stone, and weigh it in this Billance; they have a Scheme of the Will

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Aftion of theirs chance but in the last to clash with Gods Will, their Hearts resently smite them; they are presently ware of it, and they cry presently, lotd, be merciful unto me a Sinner! And lich persons need not tye themselves excelly to an hour either morning, or evening, who do nothing else in a manner, but camine themselves all day.

Persons who are arriv'd to a habit of Goodness, may dispatch this task with greater ease, than others, by putting only a few questions to their Souls, such as

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1. What company have I been in to day, ind what was my discourse and behaviour?

2. What good have I done to day either to mine own Soul, or to others?

3. What good thoughts have I enter-

4. How have I managed my Devoti-

by either God or man might justly be offen-

And now what Arguments, what Motives, what Incentives, shall I give you to oblige you to venture on this Exertile? God faw how necessary, how expedient pedient it was for your Souls, and there fore commanded it. He that fees all things, faw, how this would make you like Trees planted by the Rivers Waters, which bring forth their fruit due feafon, and therefore spoke the Word and order'd it; yet Good God! How loath are the generality of you to learn this Lesson! How like Brutes do many of you go to Bed, without any confideration, without any reflection, with out asking your Hearts, whether you have done good, or evil! You fin and are not concern'd at it, you run on in your Errors, and feel no compunctions; you offend God, and do not tremble at it: you wrong your Souls, and are not troubled at it, and all, because you will not come to this Self-examination at night. What makes you so backward to this Exercise? What makes you go to it, as Malefactors do to the place of Execution? What makes you shun this Watch tower, as if it were as bad, as the Valley of Hinnom? You are fick, desperately fick, why should you be loath to know it? God tells you, that you are fick, the Ministers of the Gospel tell you, that you are fick, your own Consciences tell you, that you are fick, the Word

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you that you are fick, and is it not th enquiring, whether you are fo or What, if it should be so? Do not you erve to die, that will not understand. be sensible, that a mighty Distemper pon you, a Distemper that will cerly kill you, if not prevented? Had ryou better believe God, who cannot the you with Bugbears, and believe our Ministers, that seek your welfare, d your Consciences, that wish, you by be happy, and the Word, that would en your eyes, than a few Lusts that care what becomes of you, after a few years evelling here? The Exercise, I exhort ou to, is so rational, that one would Motives are altogether needless; to prevent that Plea, that you know t, why you should discommode your ves in this manner:

In This is exceeding profitable Work; whit is a mighty bait to you in other bucerns, and why can it not be so here? Its, I know the reason, it would move, adperswade you as much in the case between us, if you could grasp, and feel the work; However, you believe, you have outs, as well as Bodies, and since you tut, your Souls do not stand for Cyters, sure, you must allow, that the Pro-

Profit, your Souls receive, is of moment and deferves to be look'd after; the profit, this Exercise yields, is the It makes you acquainted with your fell Alas! What doth it fignifie to be quainted with your Estates, with number of your Houses, with the num ber of your Sheep, and Oxen, with you yearly Rent, and what is like to con in from such a place, and what is like to come in from another, how man Trees are upon your Grounds, and w Portions you are able to give with you Children, while you are unacquainte with your felves? This Self examinate will tell you, what it is that aileth you what you may trust to, what the be and byais of your Hearts is, what is the most secret recesses of your Souls whether God be in you, and whether you are guided by his Spirit, or whether tan have taken possession of you, wh ther you are in a fafe, or dangerous flat where you are defective, where you and where you do amis, what he you have, and whether those hopes well grounded, whether your Faith Gold, or Drofs, whether you have share in the Benefits of Christ's Dea and Paffion, what God hath done is

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on, whether he hath manifested himfto you, what power he hath given ou, what influences he hath imparted you, what degrees of holiness, what , what comfort, what peace he hath immunicated to you, what corruptions on must chiefly pray against, what temutions you must watch against, what sare most likely to eclipse your Glory, het are the fittest means to mortifie our Lusts, where your weakness lies, here you lie most open to the Devils fults, where you must fortifie your lves, &c. All this you may come to by means of this Exercise; and if General think it profitable to know the imber of his Souldiers, that he may fit wo, and confult, whether he be able th Ten thousand to meet him, that mes against him, with Twenty thoud; if a Master of a Family think it oftable to know, what persons there in his house, how many, and how dified, that he may proportion his pences to their number; if a Tradefthink it profitable to know, what ods, there are in his Shop, what Com-dities in his Ware-house, that he may tifle his Customers; if the Artificer ik it profitable to know the motions of

of the Clock, he hath made, that he may be able to mend it when out of order a Farmer think it profitable to know what Corn there is upon his Ground how his Barns are stored, and wheth his Fruit will turn to account or no, the he may set such Prizes on it, as it deserves certainly a Christian must needs think it profitable to be acquainted with himself for hereby he may prevent the day of Clouds and thick darkness, and more God to repent himself of the evil, which he hath said, he will do unto him, and do it not.

To know the Motion of the Sun and Moon, and Stars, is not so profitable, at to know my self, and to be sensible of mine infirmities, gives me far greated light, than if I were skill'd in all the virtues of Plants and Shrubs, and Mine rals. If I know my self, I take the rediest way to know God too; and we are assured, that to know him, and Christon whom he hath sent, is to have etem life.

The Heathens had reason to cry a Chilon, for making this the principle all Virtues, Know thy self; and indea the that cares not for knowing the confitution and complexion of his inward man

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Sot, and weaker in his Intellectuals, der Man Thales, who while he was poring on the Stars above, fell into a dangerous know, pit below; Had a man read all the Books Ground, in the World, and yet took no account whether of himself, in Gods sight he would pass no, the fira very ignorant man, and the day of leserves, sudgment would find him a Fool, think though he had been Keeper of Ptolomy's himes ubrary. St. Bernard faith most truly, Bernard. day of Let thy Meditation, and Contemplation be-lib. 2. de and move on at thy self, Be not searching in vain Consid. and the superior without thee, while thou ne-Pap.

I, and to things without thee, while thou ne-Pap.

I, and to the self. If thou art Wise, thou less thy self: and though thou knowest all able. I Mysteries, the Secrets of the Earth, and onsible to the deep things of the Sea, while thou art the cost that the sea of the sea of the sea. greate whown to thy self, thou art like a Man, all the that builds a House without laying the d Min Foundation, and instead of erecting a Fathe real bick, prepares for Ruine, and Destruction.

d we was block, prepares for Ruine, and Destruction.

Whatever thou erectest without thy self will be but, like a heap of dust, which the Wind eterm will soon scatter, and disperse abroad; but earning to know thy self, thou drinkest of thine own Fountain, and this is to sit down nciple in the lowest place, that thou may'st be ex-

2. Where

2. Where men dare be so just, and kind to themselves, as to Commune with their own hearts about the Words Thoughts, and Actions of the day there they discover, that the Word of God fallen on good ground, and that they do receive it in a good and honest Hear and keep it and bring forth Fruit win patience. Upon this qualification de pend all the Bleffings of the Bible. No man must ever hope to be saved, that's not wrought upon by the Word of God where this makes no impression, men are given up to hard Hearts, and reprobate Minds.

Because thine Heart was tender, and thou didst humble thy self before God, and dids rend thy Cloaths, and weep before me, 1 have even heard thee also, faith the Lord 2 Chron. 34, 27. Self-examination is a Testimony of a tender Heart, of a Heart that believes, and trembles, of a Heart must r that takes notice of what God saith in his Word, and receives it with venerate on, of a Heart, that is sensible, that God's Promises and Threatnings will certainly be fulfill'd, and accordingly fears, and hopes, and acts, and ventures and follows the Lamb, whitherfoever he goes.

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t, and 2. That common Argument, Men alne with age, as a discouragement from this Excife, I must use here, as a powerful y there votive to oblige them to this Self ex-God a mination; The Devil hinders them, and hey do ffwades them from it, they cry. But be-Heart, quie he doth disswade you, therefore you it with eve reason more vigorously to apply on de your selves to this Exercise; for he would e. No ight you from it, but that he fees it that is will certainly make you leave his King-of God, om. As some in Nero's time who per-men are seuted the Christians, said, That the probate Christian Religion, could not but be good, and wholesom, and excellent, because so nd thou wicked a man, and so great a Monster me, I must needs be an excellent thing, be-Lord one the Devil uses so many stratagems n is a noppose it. His business is to ruine Heart wils, as ours is to fave them; and there Heart must needs be formething more, than oraith in mary in this Duty, because he throws

neration for many Impediments, and Remora's put a stop to this advantageous Exercise will de.

4. Happy the Man, that is not assaudant as judging himself, that can look into over he were the color and is not assaudant to see his wer he his Glass, and is not ashamed to see his own Desormity, nor ashamed to behold

what

Words,

thatis

what manner of Man he is; this is the Man of whom the Son of Man will m be ashamed before God and his holy An gels: He that loves to look upon him felf, shall see and taste, how Sweet, and Gracious the Lord is. O how much fall is it to let our Children, I mean our Thoughts, and Words, and Actions, put through this Fire now, than to leave our felves altogether to the Judgment of Gu in the last day? By being our own Judge now, we may prevent the feverity of the Judge of Quick, and Dead, in thatday By judging our felves every day, the strength of our Souls is renew'd, our Minds get new light, our Affections new encouragements, our Hearts new motives and our inward Man new Arguments w thake off the clogs of Sin, and of a deceiful World.

God who cannot Err, and can fooner cease to be, than do any thing, that is amis, yet had no sooner finished any of his Works, in the first Creation, but examined, and considered them immediately, which makes Mases take notice, that God saw, that it was Good, no doubt to shew us an example; When the Lord Jesus shall one day appear in Robes of

Gen.1. 10.

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Glory, and fummon the careless World come to Judgment. O how chearfally will the Man, that now fits Judge upon his own Actions, be able to present himself before that Dread Tribunal. His Heart will not fuggest to him such fears. and terrors, as the Man will find, who hath not thought this Exercise worth his care: He will be able to look upon Christ as his Father, as his Friend, as his Advocate, as his Intercessor, as his Mediator, that will stand between him, and Gods anger; his Conscience will bid him take courage, and lift up his eyes with Joy. because his Redemption draws nigh. This must needs be so, for we are told by the Apostle, If we would judge our selves, we bould not be judged of the Lord, I Cor. 11. To judge our felves, is to walk after the Spirit, and to mind the things of the Spirit, and we know, there is no condemnation to them in Christ Jesus, who walk not after the Flesh, but after the Spirit, Rom. 8. 1. when thus we call our selves to an account, we act like the Children of God, like Children, that are ce, that afraid of offending their Heavenly Father, doubt, and if Children then Heirs, Heirs of e Lord God, and Joynt Heirs with Christ, Rom. lobes of 8. 17. proneof

And

And these are the constant, daily, and standing Exercises which a Man, or Wo man that names the Name of Christ, must necessarily apply themselves to, if they will not reft in a form of Godliness, and delude their own Souls; Christianity no idle Calling, and they that, stroak themselves for being Christians, and fit with folded Arms, and yawn, and stretch themselves upon their Couches, have learn'd their Divinity of the Devil. Work hard, is the Christians Motto, and there is nothing implies a greater contradiction than Idleness, and Christianity. Shall any man talk of Ease, and Softness, that in his Baptism hath vow'd himself to a continual Warfare, and engaged himself to fight under the Banner of Jesus? The time of vid. Chryf. rest is to come, the present time is design ed for Labour, and Trouble. A Christian must not look for rest here, God hath

in 2 Epift. ad Timoth. Hom. 8.

the World?

I know there is no man but finds some Business or other to divert his Thoughts, but in vain, Sirs, do you talk of Bustness, while the Business of your Souls lies at fix and fevens. No Worldly Em-

promised him no such thing, till he comes

to Heaven. Nothing in Nature is idle, and

shall a Christian be the only idle thing in

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doyment deserves the Name of Business comparison of this, we speak of. These Exercises are the Business, we come nto the World for, and he is idle, that oth not work the work of God. Did ever any man hire a day-Labourer, to him only Eate luftily, or Walk up and down in the House, with his Hands in his Pocket? And can we be so unreasonable s to think Christ hires us to take our pleasure here, when he hath so much work for us to do? Day-Labourers spend the greatest part of the day about their Masters Work, and employ but an hour or fo, in Eating, fo must the greatest part ofour time be spent in our Great Masters Work, and the least in our worldly Business. Not that a man is obliged, of the Twelve hours of the day to spend Nine or Ten in Praying, and Reading, and but Two or Three in his Bufiness: but as our worldly Business must be follow'd with industry, and care, for the support of our lelves and Families, so in the midst of that, our Great Masters Work must be carried on, and in the very works of our Calling, his Will, which forbids us to Act his Law. must be so eye'd and minded, that when that and our Business come to clash, our fulinels must give way to the other, and this this is to spend the greatest part of our time in his Service, when not onely in our fet Devotions, but in the very works of our Calling, we make his Will a Lan thorn to our Feet. The Work our Master hath to do for us, are these Ex. ercises, and he that said, Go to the Ant.

Prov. 6. 6. thou Sluggard, and confider her ways, and wife, certainly never intended we should fail on a gentle stream to the Port of Glo

ry.

Which of the two do we count most useful, a Ship that lies still in the Harbour, or that which encounters with the Waves and Billows of the Sea? the standing Water, or the flowing Stream? the Iron that lies by, or that which we do daily take pains about? And which of the two do you think, can God favourably look upon, the Soul that's busie, and be stirs her felf, is industrious and laborious to make fure of Heaven, or the Soul, that lies dissolv'd in Ease and Idlenes? While David was engaged in a War, he had no leisure to defile himself with Bathsheba; while Solomon was busie in building the Temple, his Women could not feduce his Heart; while Sampson was fighting with the Philistines, Dallan could not entice him; fo here, while you

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hau tha mo busie in these Exercises, you cannot taken Captive by the Devil. reindeed men, that are worthy of their Hire, but then they are Labourers, not Loiterers; and though Christ promised refreshment, yet it is to those alone, who hive tired themselves with Working, and ake their Masters Yoak upon them, and earn to exercise themselves, as he did, Mat. 11.28.

These Exercises will make you capable of being admitted to a very great intimaev and friendship with the infinite Majefly of Heaven, The fecret of the Lord is with them that fear him, saith the Man that had found it by experience, Pfal. 25. 14. Through these Exercises the Soul comes to be defecated from her drofs, from carnal Lusts, and Affections, and is made fit company for the Deity, for so enamoured is God with these Exercises, that the Soul that runs in this Race, is in a capacity of drinking of the Rivers of Gods Pleasures; O how great is thy goodness, which thou hast laid up for them that fear thee! Pfal. 31. 19.

Gods Goodness is a Treasure inexhaustible, a Subject so full of Charms, that the more a Man thinks of it, the more he may: the thoughts of it put the

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e you are Soul into a kind of Fever, for the more he drinks of this living water of life, the more fhe may; other Arts and Sciences am may bring to perfection, and fee the me most of them; but Gods Goodness, there is no coming to the top of it; the Soul that contemplates it this hour, fees in new Mysteries the next; and he that ravished with the contemplation of it is day, is ready to lose his Reason in thead miration of it to morrow. It is a Fountain of Life, which fends forth a thousand Streams, and yet is as full as ever. It is the hiding place of a Holy Soul, and the Scripture means nothing else by Gods Banquering-House, but his Good nefs. This enriches the Soul beyond all the Wealth, that the World boafts of and I know not what name to give to its Influences; for like the heat of Fire they can onely be felt, but cannot be pain-

It is the sweetest Labyrinth for a Man of Thoughts to lose himself in, and the more a man is lost in it, the greater pleasure, he feels, and lies softer, than the Sybarite upon his Bed of Roses, Humane Tongue is not able to describe it, and the safest way is to stand amaz'd at it, and to say nothing, silence being the truest

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gn of admiration. Not one in an hunred knows, what it means, and nothing at a Beam of Heaven let into the Mind, on give the Soul any lively apprehenfionsofit. It is a thing that affects the whole Body, as well as the Soul, and if the Soul feels, what it is, its ready to see wish for more Souls, and Bodies to partidoate of the fatisfaction. Thousands hed upon this Goodness, yet have no fince of it, and were all men fensible of there is not one would go to Hell, or turn Proctor for the Devil. If it be fen clearly, it charms, and the Underfunding that beholds it without a Glass, and with open face, must protest it is the weetest, and most reviving Cordial imaginable.

This lively sence of his Goodness, the Almighty vouchsafes to those that thus cherise themselves unto Godliness, for these are the men that sear him; The Lord is their Shepherd, and they shall not psal. 23. I want, they shall not want a friend in adversity, when Lovers, and Friends, are put far from them, and their acquaintance into darkness, God will be their Friend, when they have no person to advise or to consult with, or to make their complaints to, he will guide them by his

Coun-

Counsel, when their Flesh, and their Heart faileth, and all Creatures fail them God will be their Strength and their Por tion for ever; He'll hear their cry, the shall unbosome themselves unto him, an he'll bow down his Ears to them, tell the I fal. 56.8. Wandrings, put their Tears in his Bottle and write all their fighs and groans in his Book. What a comfort is it to have a Bosom-friend here on Earth, to whom we can speak our Minds, who'll bear the Burthen with us, and compassionate, and pity us, and to whom we can unlock, and open the very infide of our Hearts But then, what a comfort must it be to have God for my Friend, whom I can have recourse to in all my Necessities make my moan to, and tell him, how my Heart is griev'd, who will not laud at my Calamity, nor mock, when my fear comes, whose Bowels yearn over me who will advise me for the best, bid me lay my wearied head in his Bosom, dired me to the breafts of consolation, from which I may fuck life, and vigour, deal fincerely with me, act for me, speak for me, and contrive my good, and be concerned for me, as if my necessities were his own.

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such honour have all his Saints : so kind. their good, fo wonderfully kind is God to them. fuch, as exercise themselves unto Godr Por they he's, they shall want nothing that's nem, and flary either for Soul, or Body. Their I their sals shall be fed with the Promises of the Bottle lopel, guided by the Eternal Spirit, rovided for from the Store-house of ans in o have face, and Mercy, nay their Bodies shall wer want, and God will either bless their whom ar the mustry, and Labours of their Callings. te, and she did St. Paul's diligence, 2 The st. 3.8. turn the Hearts of other men towards tem, who shall relieve them, assist them, wive them, and redress their Grievan-s, as he did in the Case of Onesimus, k, and earts: be to Ican bilem. v. 12. or fend an Angel from flities, leven, to feed them, as he did Elijah, , how laugh Meg. 19.5. Nay, suppose that it should en my reexpedient for Gods Glory, that they er me, after want of Necessaries, yet even then, oid me by shall not want Grace to support direct tem, Courage to bear up under it, Joy from skeep their Heads above Water, and , deal dolution to trust in him, though the eak for and should kill them, as we see, 2 Cor. e con-2.9.

were Alas! What can they want, while Such enty, that Ocean of Goodness, that Sea d supports them? God! that Horn of

Such

Sea of Kindness, that Persection of Bear ty, that comprehensive Light, that inc haustible Fountain of Blifs, that Cent of Happiness, that Rock of Ages, the Spring of Comfort, that Treasure Beatitude, that Store-house of Provide on, whose Years do not fail, whose Mun ficence never decays, who can never h Poor, whole Liberality is infinite, wh Gives before Men Ask, who is Prefer when he feems to be Absent, whose Lon no Rhetorick can explain, whose Riche the Tongues of Angels cannot reach, and you may as well fay, that Solomon in all his Glory was in Want, as think, that they whose Shepherd God is, can be Want. They want no other Shephi but him, no other Comforter but his no other Riches but him, no other Pla fure but him, no other Friend but him no other King, no other Master, no other Father, but him; if they want a Father, he'll be more to them than a Father, they want a Mother, a Sifter, or a Bro ther, he will be more to them, the all these can be, as they that have the Light of the Sun, have more, than they had an hundred Candles in the Room; for they have him who is All in all; so that in their very wants they

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dery they can boast of him, in their very her they can boast of him, in their necessities all their cares upon him, and when even and Earth are like to be consided, and mingled together, look and cry, God is our refuge, a present help in the time of trouble, there-will we not fear, though the Earth moved, and though the Hills be carainto the midst of the Sea, Pfal. 46.

What if they have not the outward inforts of this present World, the Red God intends them, lies beyond this These outward Conveniences Rewards too low, and mean, for God bestow, and there would be no difbetween such men, and those that their Portion in this life, should heap upon them fuch Bleffings of Left-hand; God lets them want these ward ornaments on purpose, to let the old know, that he hath nobler things fore for them, not but that somes even those, that are diligent in Exercises, have much of this Worlds ds, but that doth not make them a the happier, but onely encreases Account, and obliges them to greater

greater Liberality, and greater circum

spection in their Stewardship.

Behold, Christians! To what All Streams, to what pleasant Pastures the Exercises lead you! what a rich Table they prepare for you in the presence your Enemies, how they Anoint your Heads, and make your Cups run over These Exercises attract the noble Spectators imaginable. Have not you read, have not you heard, what the prefence of a Monarch can do with Wrell lers, and Men of Activity? What valant Acts have some Men perform'd inthe Olympick Games, (whence the word Es ercifing unto Godliness borrows its name when some great Princes have look'd or Men have attempted to do more the Men, when the presence of a Kinghan enliven'd their endeavours; and as to ous as these Exercises may seem to some of you, yet is not the company, that it holds your fight and labours motiv enough to descend into the field? Beho the Holy, Blessed, and Glorious Tring becomes a Spectator; The Father is pro sent, to applaud the attempt; The So present to encourage it; The Holy Gho to The present to crown it, and round about to mine Throne of this bright Majesty stand to laters, Myriade

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Christian, fancy thou seest David thing with Goliab in a Vally between wast Mountains, while on the one relies encamped the Army of the Philines, on the other, the Host of Israel. ink what Courage and Refolution it of infuse into the young Soldiers heart, fee himself gazed and stared on by Armies of Friends and Enemies! by? thy Condition, while thou exerof thy felf unto Godliness is the same, on standest in this Vally of Tears, on Hill stands the Great God of Hea-erand Earth, with all the Host of Heara, and beholds, what thou art doing, e the me the other are spread all the Legions of ghan dish Furies, ready to triumph in thy 1. Can there be a greater encourageent, than to fee a Glorious God before he ready to fet the Lawrel on thy lemples, if thou darest follow after, that Behold ou may'st apprehend that, for which ring towart also apprehended of Christ Jesus? is pro w, he calls to thee from the Hills of ne So leaven; Fear not, for I have redeemed Gholde, I have called thee by thy name, thou, out the mine, when thou passest through the liai. 43. 1; and through?

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the Rivers, they Shall not overflow the Monor when thou walkest through the fire the shalt not be burnt, neither shall the fla kindle upon thee, and shall not this tem thee to do more than thy careles New bours, more than nature will agree more than thy sensual Appetite will s of, more than the fober Heathens and shall not this make thy Righteon ness surmount that of Hypocrites, and painted Sepulchres? Arise, and depart for here is not thy rest? Rest! Ay that the glorious Fruit of this Tree of Lie that's the comfort which these Exercise end in. The weary day-labourer atter his toillorn Work in the Field, the Se man after his hard tugging at the Oar, and labouring in Storms, and Tempests, dos not rest so sweetly, as he that exercise himself day and night unto Godlines. for he rafts on the down of Angels, on the Wings of Cherubims, on the Breaft of Felus, and shall rest ere long in Abrahams Bosom, in the Bosom of Glory, in the Bosom of Everlasting Mercy, where in is to be found in its perfection, life with out forrow, life without fear, life with out corruption, life without disturbance life, without change, life without deformity, life without discontent, life without

the thonour, life without envy, life withat decay, where no Adversary comes to molest it, no Sin to Spoil its Beauty, no Temptation to break its Order, no Devil o discompose its Harmony, where the by is everlasting, the Hours measured Eternity, and Months and Years by finity of Blifs and Glory.

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Go to now, ye careless Men, that are more frighted by these Exercises, than by The terrors of the burning Lake: As borious as these Exercises seem to be, whout them expect no Rest, no Peace,

m Tranquillity : For there is no peace Efai. 57. hith my God unto the Wicked, Expect 21.

Grief, Trouble, Anguish, despairing Thoughts, a turbulent Soul, an affrighad Conscience, for these must certainly the Portion of your Cup one day. How should your life end in rest, who ever tried your strength in these Exerles? Lift up your Eyes and behold the

nan that exercises himself unto Godlies; Hear what becomes of him at his tach; Blessed are the Dead which die in the Lord, from henceforth, yea saith the spirit, that they may rest from their Lawes, and their Works do follow them,

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There remains therefore a Rest forth supero People of God, a Rest, which Tempes mess, cannot shake, Storms cannot annoy, From Front From cannot chill, and Heats cannot confume live la a Rest, where there is Joy without the Mourning, Tranquillity without Labour by the Honour without a Period, Wealth with Soul, t out danger of losing it, Beatitude with soil, to out the least shadow of Calamity. What hall che Songs? What Hymns? What Musick? Indeed with the soil of the with there? What Harmony is to be me on, when the soil of the with the soil of the wind are all Organists, and the Spirits of lead him. Men made perfect joyn in perpetual Con urs, a cert, to fing Salvation to our Lord, and to the Lamb for ever and ever; Where ing, th Bitterness and Gall have no place, when Tears, Wickedness, and Malice must never look in, where Want and Poverty must be ever cease, where Quarrelling and Accufing and Impleading one another will all have done, where all Violence and Dicord dies, and all Grief, and Pain; and Anguish is swallow'd up in an Eternal Fubilee.

We read of Men, as of Dioclesian, of there a Spartacus, of Aneas, of Rustan, of Me homet, that from Shepherds and mean Looks Men, have come to be great Lords and Mant

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forth imperors; but this is nothing to the hapmpel ines, that he can be consident of, that From riously exercises himself in the Task, I fume lave laid down; the time will come, I ithou the joyful day approaching, I see it about by the Eyes of Faith, when this humble with Soul, this laborious Saint, this Self-dewith wing Christian, this contemptible Man What hall change his Rags into Purple Robes, what had change his Rags into Purple Robes, usick and be translated from a momentary Sortow to an Eternity of Rest and Satisfaction, where the Lamb that is in the mid'st of Head him unto living Fountains of Wall lead him unto living Fountains of Wall l Where ing, that is written, They that Sow in 5, 6. where Tears, shall Reap in Joy; he that goeth er look forth and weepeth, bearing precious uft for seed, shall doubtless come again with Accurately sing, bringing his Sheaves with

will all him. d Dif While young Hercules , faith the Apo- vid. Bafil. n, and logue, was doubting with himself, which Tom. 1. Eternal way he should take, whether that of Hom. Vice, or the other of Virtue, behold, lescentes. fan, of there appeared to him, two Women, one of Me gloriously Apparell'd, with tempting Looks, and gay Attire, and a flowing Mantle, that wanton'd in the Air, promi-

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fing him present satisfaction, and what ever his sensual Appetite could desire but saying nothing of what would the exit or consequence of all this; the other stood aloof, with a meager Face, in a ragged Garb, and torn Cloaths, promising nothing but Sweat, and Labour, and danger at first, but behind her was a Scene of Triumph, and at the end of the Swords and Daggers that encompassed her, hung Pearls and Rubies, and the richest Stones. The valiant man soon found out the Chest of the former, and resolutely chose to be come a Disciple of the other.

Thus acts the Man, that exercises him self unto Godliness, he slights Pleasure and embraces Labour; for he knows the bitter beginnings, will have a glorious end; and as Jason sought his way through Serpents, and wild Bulls, to get the Godden Fleece, and became Master of it, so he swims contentedly through a Sea of Wormwood to find a new World of sweetness, and satisfaction; and the years, during which he serves for this Rachel, seen to him, but as so many days, for he loves what he sees not, and believes what he cannot grasp, yet believing he rejoyets with joy unspeakable and full of Glory.

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God, his Se salt an Spirit Hitherto I have discoursed of the ordild Lary, constant, and daily Exercises of a ; the Christian. The extraordinary follow in ace, in order, and they are,

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- 2. FASTING,
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 - 4. SELF-REVENGE.

I call them Extraordinary, because they are to be used but now and then, when either some great corruption is to e subdued, or our Devotion wants tickning, or when God's Glory regures it, or when our Neighbours welare and edification is to be fignally promoted; To make these Exercises daily, and constant, were the way to ruine the body, and to obstruct the Soul in her lights to Heaven, and instead of honouring God, to render our felves incapable of his Service. They are in the nature of alt and Vinegar, to give a relish to our piritual Food, but they would be but ill

ill Meat, were they made our Dyet: Some that have attempted to make them their daily Employment, have exposed them felves to the Devils Tyranny, and by going farther than God design'd, or require have been suffer'd to fall into unspeak able inconveniencies.

That using severities upon our selves is sometimes necessary, is evident from hence, because our Bodies naturally are enemies to our Souls, and nothing is h great a clog to our Spirits, as our fenful Appetite. The more the Body is denied, the freer is the Soul in her Motions, and the less the Flesh is regarded, the more the Spirit foars and mounts up w its Center. It is certainly our indulging our carnal ease so much, that makes us dull and lazie in God's Service, and had we the art of croffing Flesh and Blood our Duties would be perform'd, with greater life and fervency. But here the Golden mean must be used, and to avoid extremes, is without doubt, the fafel way we can walk in. As a man by a total neglect of these Exercises, will make but a very flow progress in Religion, lo he that uses them too much, may fall in to divers Snares, and Temptations. Difcretion must be the Rule, and Prudence the

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Some Guide in things of this nature. Those ther that want this compass, must suffer themlives to be entirely guided by wifer Men; and Lay-men, whose occasions will uird permit them to consider of every step of the way, must here refign themselves to the guidance and conduct of ferious and able Ministers, who, if they have my sence of the power of Godliness, will bready to rejoyce at the Work, and ready direct them, that they may get fafe Meaven.

Ido not deny, but that these Exercises hve been, and are abused in the Church Rome, but shall their perverting the Primitive Institution, make us regardless of the Duty? and because they go beyond the just bounds of these Severities, must they therefore be quite laid aside, and despised as useless? Who ever rejectdWine, because Men made themselves frunk with it? Or did ever any man forwear eating Meat, because the Glutton ats till he makes himself fick with it? I hall speak distinctly of these Extraordinay Exercises, and in each of them lay down certain Rules, that must be observed in the practice, to free them from the brand of Will-worship, Superstition, or finful voluntary Humility.

I. Ex-

I. Extraordinary Exercise.

And this is Making Vows; An Exc. cife used and practised by the Saints be fore the Law, Gen. 28. 20. under the Law, Pfal. 116. 14, 18. and under the Gospel, Att. 18. 18. Att. 21.23,24 and commanded, Pfal. 76. 11. That a Vow is a deliberate, voluntary, folemn Pro mise made to Almighty God of things Lawful, and Possible, is so known thing, that I need not infift much upon the definition. Every purpose is no Vow, nor is a bare intention to do fuch a thing to be reckoned among these greater o bligations of the Soul. A Vow made in drink is a Sin, but no Vow, because Vow requires the presence of Reason, and Deliberation, and the same may be said of a Vow made in the heighth of Anger and Passion. To oblige my self by Vow to do a thing that is forbid by the Law of God, is Impiety, or to Vow a thing, which lies not in my power to perform, is Folly and Destraction. Not to repent of fuch Vows, is to continue in Sin, and the longer the Repentance is deferred, the more we aggravate our Condemnation. Of this nature were those Vows, the Jews made to the prejudice

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the of their Parents, whereof Christ aks, Mat. 17.4,5. It is a gift by what searthou mightest be prosited by me, i.e. a Vow hereby Children that had any ill will their Parents, Vow'd their Goods and thies to the use of the Church, and by the means pretended, they could not the their Vow, and relieve their Parents.

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To make Vows, is as lawful now, as it win the days of Moses; nor doth any mmand of the Gospel forbid us to enrinto fuch Engagements. Vowing is n an Appendix of the Ceremonial Torship, but a dictate of the Law of hure, and who knows not, how that the latiles by the instinct of this have made Wows in time of Danger and Neity. As we are Christians, we are to eall diligence to make our Calling Election fure, and to make use of all Phil. 4.8. tolesom things that may promote Saltion; and fince these Vowsdo as much omote Religion as any other means, but reason, we should think of them, not neglect such useful Obligations. d to direct my Reader in this Exer-I shall shew him, r. when and upwhat occasions such Vows may, and of be made; and, 2. what Rules must

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be observed in the making. 3. Incorrage him to the making of them. And 4. Enforce the Obligation to keep them after they are made.

1. When and upon what occasion fuch Vows may, and must be made. And

to this I answer,

I. In time of great Trouble and Neces I will go into thy House with Burnt. Offerings, I will pay thee my Vows, which lips have utter'd, and my mouth bath for ken, when I was in trouble, faith the Roy. al Psalmist, Pfal. 66. 13, 14. It was time of fear, and danger, when Jacob enter'd into a Vow to consecrate the Tenth part of his Income unto God, and Pious uses, Gen 28. 20. And it's like it was in imitation of him, that Alban the British King Vow'd the Tenth part of all his Goods to God, when he was affaul ted by the Normans; And fuch Vows are ordinarily made upon condition, that God do actually grant the Bleffing, we expect. So the Children of Israel, Numb. 21. 2. If thou wilt indeed deliver this people into my hands, then I will utterly destroy their Cities; and so Clodovew the French King justly Vowed, when op pressed by the Almaines, that if God would give him the Victory, he would certainAnd,

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tainly become a Christian. And in the ne manner, a Christian may lawfully low in fickness, that if God will restore he will keep the day of his delivene holy unto the Lord; or if in a form at Sea, that if God shall be pleased bring him fafe to shoar, he will give hundred or two hundred Pounds, or re, to some Hospital. And though dis no Merchant, that fells his Gifts Bleffings, yet in these Cases, like an algent Master, he is willing to encoususto our Duty, and to bring usto nce of his Mercy, and he is so far from ing these conditions in our Vows ill, every often, he grants the Bleffing, which we bound our Souls, on purto make us in love with his Service; though the names of those that have wed, and yet after their Vows have thed are not written down upon bles, as the Atheist Diagoras scoffingly , yet where God doth not grant the bey, that is defir'd in the Vow, it is er, because he sees that the person wing is not in good earnest resolv'd utterperform his promise, or because the lovem nt of the Bleffing defired would prove en op f God occasion of his greater dissoluteness, would because he intends better things to the ertainthe man that Vows, than the things begs, or hopes upon his Vow to Mindlene Enter if Code

109.

II. After some fignal deliverance f Danger and Calamity. To Vow al forme fuch Mercy, is a thing fo name with ingenuous Spirits, that even t good-naturd Scamen in Jonas, c. I. though they were Heathens, when Sea ceased from raging, feared the L exceedingly, and offer d a Sacrifice the Lord, and made Vows. Prodigi deliverances Arike the Soul into mazement, and a Man that hath fence of the unexpected favour; on no less than Vow unto God some sign Devotion by way of Gratitude for Mercy. The Deliverance is great fignal, and the Devotion ought be fo too. The Vow thews, that Gratitude is hearty, and nothing great an Argument, that the fence of Mercy is vigorous, and lively, as w we bind our felves to make returns fo way fuitable to Gods Benignity. It not but be pleating to God upon a occasions, to Vow, that either we pray leven times a day with David that we will allow fomething more, ordinary for charitable uses, or that

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bemore diligent in visiting the Sick, Widow, and the Fatherless, or that will go into fuch ill company no more. that we will shun such occasions of or that we will take care of some Children, and either breed them up. eep them at School, or get them to offructed in the Principles of Religior that we will employ so much time y day in working for indigent and effed persons, &c. Such things as are or may be all within our own er, and confequently may lawfully low'd, and we have reason to believe. for Christ's fake God will behold Free-will Offerings with a Gracious because they proceed from love; and at dwells in Love, dwells in God, and in him, faith the Apostle, 1 70h. 5.

When some strong Corruption is to subdu'd, and an easie matter will not it yield. When after many weak toles, we relapse into the Sin, and withstanding our Resolutions against ow and then, suffer our selves to miled into it. In such Cases where the Remedies will do no good, it's fit, necessary, to use stronger Medicines; where our Flesh doth bassle our good Y 2

purpoles, to crofs it with stronger Vo He that finds himself enclined to de immoderately, when the comes company, hath no better way to come the Sin, than by Vowing, either to drink at all in fuch Societies. or drink but one Glass and no more, or abstain from such a Liquor, which is to intoxicate him, or not to come to company which he knows, tempt him to intemperance. The that finds himself subject to carnal lutions, may certainly forbear them, will enter into folemin Vows, never to guilty of such finsagain. If the Swe would make a Vow to God to g Crown to the Poor, if ever he fwe gain, without all peradventure the in a short time would die, provide hath Conscience enough to keep Vow; And all groffer Sins, as gam obscene discourses, and Atheistical &c. may be vanquished thus. If Adulterer would folemnly Vow, and Imprecations to his Vow, not to a to his Harlot again, and the Fornica not to embrace the strange Woman ag they might break the neck of these dr ful fins, and indeed one fuch Vow do more, than twenty fainter Purpo or Prayers.

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deffer Sins, and fins of infirmity, it ot fo fafe to Vow, as in the other, me we are too apt to be surprized Mich Errours, and do commit them re we are aware, yet he that Vows o fomething, that's irksome to Flesh, Blood, in case he yields to any lesser by example, in case he lies in Jest, or se he breaks out into a Passion, &c. the readiest way to subdue the corion; and to be Master of his Spirit; b Vow, not to fin at all, would be and foolish, and promising a thing marily impossible; so to Vow tomulce felves, if we commit a trespass of inmity, is to act like Wife men, and fuch re in good earnest resolved to cleanse melves from all filthiness of Flesh, and it, and to perfect Holiness in the fear of

When we find a backwardness, or illinguess upon our Spirits to do a duty, and commanded, or are put upon by secret instigation of our Consciences. that finds himself loath to pray three as a day, must Vow, that he will do and then he must do it, and whatever willinguess may remain after the Vow aft, time and use will make it easies, that is loath to do good to the Man Y 2 that

that hath formerly wrong'd him, Vow to God, that he will do it, and himself to it. Nature, where it will be led, must be drawn by violence, though unwillingness in the perform of a Duty, makes no very fweet perfe in Heaven, yet that offering violence our Natures, is a kind of conquering selves, and consequently is an accept present to the great Rewarder of the that diligently feek him. This way he was loath to visit a Neighbour, ag whom he had some prejudice, may brought to a Christian temper again; he, that would not fing Pfalms, but Church, may be reformed. This way man that before cared not for good courses, may come to speak of Spirit things with delight, and fatisfaction, he that was a Stranger to Hospitality m come to open his House and Heart toth Stranger and Traveller. In all thefe C fes, Vows are feafonable, and what Rule are to be observ'd in Vowing, is the cond particular I am to treat of.

2. The Rules that are fit to be taken to tice of in this Exercise, are these following

I. These Vows must not be made a Saints; for a Vow is a Religious Worthip, and therefore to be given to non-

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God Among the Papills it's true Vows are common, but we have not earn'd Christ, nor did Antiquity althis Profanation; and though Mar-Vid. Baron. ina St. Ambrose's Sister seems to have Annal. de a Vow to St. Laurence for her Bro-Tom. 4. at er Satyrus's good Voyage; yet do the an. 383, sect ords used by St. Ambrose, who relates tat Am-Story, import no fuch thing, for brof. orat. tells his Sifter, that by her Vows fratr. St. Laurence the Martyrs, her Brothers Tuis enim ty was procured, and those Vows fanctum ght be Vows to God made in St. Lau-Martyrem me's Church or Oratory, where the Laurentimes of St. Laurence were buried, it is tratum necessary, to conclude, that the Vow nunc cogas made to the Saint. However the pra-commeaice of a Woman, is no Law, and had she tum. nade a Vow to the Saint by her Brothers probation, we know who it was that id, Vow and pay unto the Lord your God, Mal. 76. 11. nor do we read in all the: Word of God, that any Vows were ever made, but unto him that understands our thoughts afar off, and to whom it was faid, Praise waiteth for thee, O God, w Zion, and unto thee shall the Vow be suform'd, Psal. 65. 1. Nor do the later examples of Chofroes King of Perfia, making a Vow to St. Sergius, of King Pepin Vow-Y 4

Vowing to St. Suibert, or of Other the Great Vowing to St. Laurence, make the thing more lawful; for an ill custom being once broacht, it shall not want Followers, if the subtle Prince of the Air cany way contribute to the itch of imitation.

II. These Vows must be serious, not on ly in respect of the matter, but in respect of the matter, but in respect of the manner too. As to the matter, they must not be slight, and trivial things werit se ab that are Vow'd to God; He that should flenturum Vow, that he will ride abroad such a day a laste, to take the Air or Go into his Gordon.

à latte. to take the Air, or go into his Garden tunc licitum ipsi est such an hour, or go and buy such a thing ferum, fine he stands in need of, or have such a dill fero, concefsum est ei of Meat for his dinner, &c. would make lac, si a ca-a Jest of this Sacred Tye, and prophane feo tum ille prohibitus an Ordinance, which God looks upon eft inst. five to be of the greatest weight and moment fit falitus, And as to the manner of the performance, vel non falitus, &ccit's fit that the Vow should be accompa-Massech. nied with Prayer, and Supplications, for N darim. c.6.Milhn. Gods assistance in the due performance,

and therefore the Greeks by one word express both Vow and Prayer. Prayer fanctifies the Vow, and fastens the Soul in her resolution to keep it. Hence it was that the Saints of old, made their Vows, while they were on their knees, the same

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here that they used in Prayer. feriousness belongs sequestring our ves at that time, when we Vow. om all other Secular Businesses, and ring into our Closets, or retiring into where no persons or divertisements elike to distract us; A Vow requires eattention of the whole Mind, and he Vows while he is doing fomething hews he hath no mind to perform, this lips have uttered. The man in Plutarch. tarch therefore play'd the fool with Apophtb. leven, that Vow'd he would throw Vid. & lib. melf from a Precipice, and when he de ira come to it, chang'd his Mind, and null'd he Vow with this Jest, I did not think but this Vow had need of another Vow to see first effectually perform'd. Those Heaen Philosophers, he speaks of in another ce, were more rational, and ferious. t Vow'd to abstain from their Wives, d to deny themselves of Winea twelveonth; and for some certain time to shun ying, and Consequently to Worship God Continence; for these Vows they ade with great Solemnity, and from a ace of Virtue and Goodness, which made em very strict in the observance of those romises.

III. In these Vows its fit, such limitations

ons should be added, as are necessary, may free the mind from feruples aff wards; when they are to be perform He that Vows to fet afide a certain day the Month for Fasting, and Prayer, need except Sickness, and such other conveniences as may endanger his Lin or Health in the performance; for if he do not, when fuch accidents do after ward happen, they are apt to diffract Mind, and while the Votary is toffed tween his obligation to God, and the preservation of his Health, he makes Breast like the troubled Sea, when item vid. Maf. not rest. And though some Casuists think that upon fuch Accidents a man is fee

fech. Nedarim. c. 3. from Sin, if he do not keep his Vov, Milhna I yet to a person, that is very Conscient · 3.

ous, it is not so satisfactory, as when him felf hath made these Exceptions. Had Jephthab, Judg. 11. 30, 31. observed this

Rule, he had not brought that grid and anguish upon himself, which after-

Quatuor wards was ready to overwhelm him; vota sapientes absol-Vowing in general, that whatsoever vunt, vota perfuaforia, should first meet him, upon his return vota Hy-

perbolica, vota errorum & vota necessitatem patientium, &c. Votat cessitatem patientium que sunt ? Si quem voto obstringerit focius fun ut comedat apud eum, agrotaverit autem ipfe, aut impediverit

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men, he would certainly Sacrifice, and fer for a Burnt Offering, without any mitation, provided it be fit to be Offerd, or provided it be no rational Create, or provided it be of the clean Cattle, but is in my possession, or provided it be not nother Mans; Vowing, I say, at large, without any such exception, when his hughter met him, he knew not how to make the obligation of the Vow, and herefore was forced, at least thought imself obliged to Sacrifie his only Child, whe did unto her, saith the Text, according to his Vow, which he had vow'd, vers.

IV. When such Vows are made, it's twe should write them down in a Book, or in Paper, that we may remember, what we have Vow'd, and what the particular things are, we have promis'd to the Almighty. The Roman Souldiers, when they went to War, having made certain Vows to God, used to write them on Tables, and fasten them to the Gates of the City, that they might be sure upon their return to pay their Vows. Our Memories are frail, and treacherous, and things are not so soon forgot, when committed to Paper, or a Book. The Oath God made

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made against Amaleck, he caused to written in a Book, Exod. 17. 14. and Samuel wrote the manner of the King dom in a Book, I Sam. 10. 21. and in deed remarkable Passages, or Occurrence deserve no less. Sickness, Business, or Di vertisements may put things out of one Minds, whereas if they be noted, or write ten down, we can refresh our Memories when we please, and remember the very circumstances we were under when we did, or faw, or met with them. Vow are actions of great concernment; writing of them down gives us fresh suggestions of the occasion of such engagements, and ferves to kindle a new zeal in us to per form them. When they are once past, then depends so much upon the observance of them, and the performance or non-performance of them, have so great an influence upon the happiness, or unhappiness even of our lives here on Earth, that they may justly be look'd upon, as things of the greatest moment, and therefore we cannot be too careful about them, and why may not writing down of our Vows be a Monument of our Sincerity, Seriousness, and Gratitude, as much as the Primitive Christians hanging up Boards, and Cloaths in the Church, which had

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them the Picture of the Joynt, or Part the Body, where they had been diseafd, or distempered, after they were dewer'd, as a Testimony of their Thankidness?

V. The end of these Vows must be Gods Monour and Glory. If the end be, that may with greater liberty live in a ertain Sin we delight in, the Vow is fo from tending to Gods Honour, that God is despised, and thought to be altoether such a one as we our selves. Such lows as have no good ends, I am araid are too common in the Church of Rome, where Men by Vowing to go in Algrimage to fuch a Saints Shrine, or to ferusalem, or to such a Chappel of our lessed Lady, think they purchase a preogative or priviledge to continue in those darling Sins, their Profit or Pleafire doth confift in, or to neglect fome reater and weightier matter of the Law, nd though this is call'd by their Votanes, feeking Gods Glory, yet whatever oth tend to the advancement, or cherishing of any fin, cannot possibly tend to Gods Glory, let mens pretences be what they will; for if the bare faying that I aim at Gods Glory, would ferve turn, who almost would be damned, especially fince men

men may plead, that they fin abundant on purpose that Gods Grace may abound in these Vows destruction of the body fin must be thiesly aimed at; for God honour'd by nothing so much, as by the ruige of the Devils Kingdom,

VI. Commutations, and Dispensation of Vows must be slighted, as things ali from true Religion. These Practises common in the Roman Church. B Commutations of Vows, they men changing the matter of one Vow into another, i.e. He that hath Vow'd to give fo much to the Poor, changes the Vow into a Vow of Fasting, and so breaks the former Vow, and fubilitutes an easier, of more convenient in the room of it. But these Commutations are no better than Falshications; for in a Vow I bind my Soul to God that I will do that particular thing I have mention'd, and not another and if God doth not release me of the performance, who was the party, I promifed to, what can humane Authority fignific in the case? It's true, where the thing I have Vow'd is either impossible or fin-

ful, there I may lawfully make another

Vow of formething that's good or possible, but that doth not excuse the sin of the

first, nor is this properly a Commutation,

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Testimony of my Repentance for rashness of the former.

The same may be said of Dispensatihow should man be able to dispence the non-performance of my Vow. ho hath nothing to do with it, and of certainly, cannot give away ods Right, who by my Vow is made folute Owner of that Service, Ireve upon, and hath fo great a Propriein it by my voluntary refignation of to him, that it is no less than Sacriledge man to attempt it? The Parasites of court of Rome allow the Pope, be vid. condes his pretended Power to absolve 4. Et fi den of their Oaths, power to dispence Dominici with five forts of Vows, with Vows to en- gregis, &c. into Orders, with Vows of entring into Lopez part. Monastery, and perpetual Chastity, with 1. instruct. confc.c. 49. lows to go in Pilgrimage to Jerusalem, 70. Azor. with Vows to visit the Thresholds of the p. 1. Inft. spoftles St. Peter and St. Paul, and with moral. 1. Vows to falute St. James of Compostella. Though we Protestants justly question whether some of these Vows be lawful, and whether the matter of them be not contrary to the Will of God, yet fuppose, they are lawful, as the Church of Rome holds, who gave the Pope Authority to deliver men from the Obligations,

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tions, they have engaged themselves in God Almighty? These Vows all this w are not made to the Pope, but to Go and how comes the Bishop of Rome know Gods Mind in this particular, or give away Gods Right? By what To or Prerogative? We should call hi Knave, that should tempt a man to falle to his Word after he had past it his Neighbour; and is it honesty to vade the Almighty's Power, and go people leave to be false to their Go when God hath given no other Rule Vowing, but paying what is Vow'de him ! In Vows Promissory or Condition in which man is concern'd, there if the Party concern'd releases the Person Vo ing, he may be excused from the act performance of it, because in this ca man is the principal person concern'd the Vow, and God is onely made Judg and Witness. b. e. I Vow to Almight God folemaly, that I will pay fuch a man Fifty pounds, which I owe him. remit me that Sum, I am not bound w pay it; for his remitting it is as much, if I had actually paid it; and though the Vow was made unto God, yet it was made to him onely as a Witness, not as Proprietor, and the thing to be perform

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was not fo much promifed to be permed to him, as to my Neighbour, with om I have dealings in the World. But justifies not mans dispensing with a w made directly to God, as the Protor of the thing we Vow: b. e. If I w that I will be fure to Pray duly with Family at Mornings, and at Nights, or I will Catechize my Children, and vants fuch a day, or that I will reprove ha Man in private for his Oaths, and ful Life, &c. In fuch Vows, no Creat in the World can dispence with my agements, or affure me that I shall unpunished, if I neglect the perforce; for these do directly concern God this Service, and Man is not the chief ty to whom the Promise is made, but dhimself, who thereupon will expect the Vows fulfill'd according to the intention of the Mind.

l'strue, Numb. 30. 3, 4, 5, 6, 7, 8. a Faand a Husband are permitted to sence with the Vows, the one of his ughter, the other of his Wife, if they of it, and think the dispensation reflary, and convenient; but this vid. mag. mission cannot extend to Superiours sech Negeneral, else what Honesty or Faith darim.

ald be expected in the World, if infe-

riours

riours could be dispenced with by the that are above them. The Jewish Con mentators restrain those Dispensations in the Vows of Fasting and Self-denial only Hac funt and so much they gather from v.1 3. Even vota que Vow, and every binding Oath to afflict the ille irrita reddere Soul, her Husband may establish it, or he poteft, fi quid sit de Husband may make it void; but it's more rebus in probable, that the Vows, that might be quibus eft afflictio a- disannull'd by the Father or Husband nima e. g. might be Vows concerning giving away si que dixerit, si la- a Sum of Money to Pious and chantable uses; the Father and the Husband vero me, aut si non in these Cases, the Propriety of the Mo lavero, [i ney and Goods in the House being in ornavero me, aut fi them, it was reasonable they should be non ornaconfulted with in things of this nature vero, &c. Velfi dixbut if they heard of fuch Vows and d erit, Sunto mibi munus not contradict them, they were to flan their filence importing consent, though Tructus mundi vel may be faid, that the persons here me fructus butioned, whose Vows might be dispend 145 regionis, &cc. with by their Parents, and Husbard might be persons under Age, not arriv yet to the full use of their Reason, or m ture Understanding, what a Vow means

tur ge, ance Natu 3. what maki m to and n not th ou c 1. reat God ; Ibave will k 119. fhis ood . Goo Scr Chr iod j ess, 2 ot, N hey d and though the Jews tell us, that a Wo ludga man might lawfully make a Vow at II and fu ause 1 years of age, and a young Manat 12, ye

we have no warrant for this belief in Sch pture

of Ref

ture, and few People are so ripe at that ge, as to know or consider the Imporance, End, Weight, Consequence, and Nature of fo Solemn an Obligation.

3. And having thus explained to you. what necessary Rules are to be observ'd in making Religious Vows, the next thing I m to do, is to exhort you to a fober, holy, and moderate use of them, and you will or think the exhortation unreasonable, if

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1. That this Religious Vowing will be a geat Argument of your readiness to please id; We look upon't as fuch in David; Thave Sworn, and will perform it, that I will keep thy Righteous Judgments, Psal. 119. 106. It shew'd the great proneness This Mind to prove, what was that good, and acceptable, and perfect Will God. Readiness to please God is made re mar in Scripture the indeleble Character of ispender Christian; and we are assured, that God judges of our Actions by this readies, 2 Cor. 8.11,12. Where this readiness is , or me not, Men serve God by force, and what meant they do in Religion, is more from fear of t a Wo ludgment, than love to Gods Holiness; w at 11 and such Services God respects not, be12, yet cause the Heart is cold. Vows are acts
in School Resolution, and there must be a great
pture.

Z 2 sence fence within, that draws these Promises forth. And what is this sence and Resolution on but effects of the Souls readiness to e press its esteem of Gods favours. He that Vows an act of Devotion, breaks through difficulties, and there is not a better fign that the Heart is ready to please its great Owner, than when it can wade through

hardships to do him service.

2. These Religious Vows are signs of the Hearts fincerity. Signs that we do not play at fast and lose with God, that our hatred against sin is not feigned, nor our anger counterfeit; that we do not one pretend willingness to part with our luft but have in fober fadness determined the destruction. Sincerity of Heart is so much insisted on by the Holy Ghost, that the most specious Acts of Worship are to jected as dung, while they come not at tended with this qualification. By a Vow a man resolves to put a stop to in, and shews that he will have no off's and on's, but intends to filence and hum the finful defire for ever, and this is ho nest, done like a Nathaniel, an Israelite indeed, in whom there is no guile, John I. 47.

3. These Vows put us to some streights, and are therefore the better fign, that we

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ter in at the straight Gate, and walk in narrow Way that leads to Life. A Man th very great reason to suspect his Region, which doth not put him to inconmiencies, nor obliges him to any Self-A Vow drives the Soul into a enial. rrow path, and restrains her freedom, ves her up to a Law, and by that Law, e must go, and dares not swerve, or eviate from it; and yet it is a pleafing ondage, and the Soul voluntarily yields the yoak, to avoid being dissolute. Iwas generously faid of David to Araunb, 2 Sam. 24. 24. I will not Offer Burnt-Offerings unto the Lord my God, of that hich cost me nothing: So must a Christin fay, I will not walk in a way, but what hath some straitness in it; and ince these Vows do signally pinch Flesh and Blood, and confine it to boundaries, and limits, they yield this fatisfadion, That we are in a likely way to be aved.

In a word; By fuch Holy Vows we affore our hearts, that we do not take fin be fuch a harmless thing, as the World makes of it, and that we have other apprehensions of Religion, than careless finners have, and that we do in good carnest believe, that Gods word is of

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great weight, and will be infallibly ful ration fill'd; That we do not allow of Hypo crifie, nor think, that Devotion confile at dow altogetherin making clean the outside of ad Deci the Cup, and Platter; That we value the ther t Examples of Saints more, than the Country m stoms of the World, and are resolved to be guided more by the Actions of a few Mortified Men, than by the inconfide rate doings of a Multitude.

4. But then, if we enter into such Holy Vows, let's dread Violation of them, as that in it we would do committing the blacked blerry Villanics, which is the Fourth Particular I tecause am to Treat of. And the breaking of commit them will appear very dreadful, if we re withe l flect, value in alley on live 1 .vers

In I. That this violation is no less than Murth Perjury. A Vow, and an Oath, at the much of the same Nature, and according in dingly in Scripture, they are used pro- which, miscuously one for the other, Numb to it i 30. 13. For though it's faid that a quence Vow is made onely to God, and an Oath many times both to God and Man, yet and ta still in both God is made Witness, Judge, and Revenger: What some of the Papilts say, in this case, that the Pope can Dispense with a Vow, and not with an Oath, is Childish, and unworthy of which

spense me th inction ting th low W evelled

y ful rational Mans disquisition. He can Typo pense with neither, and it's nothing online downright flattery in the Canonists, side of ad Decretalists, to tell him, he can do be the one, or the other. Since e Could makes them to be one and the ved to me thing, why should we invent dia few linctions, to make them different; and plide sing the same, if we presume to violate a low we have made, we cannot possibly h Ho woid the guilt of Perjury, a fin so great, cm, as that in its heinousness it goes beyond Alacked blery, and Murther; beyond Adultery,
lecause, in this, the crime is immediately
log of committed against our Neighbour, but
we re the breach of Vows it is immediately kvelled against God's Nature: Beyond than Murther; because in this, a command , are of the second Table is wilfully broken; according in Perjury, a Precept of the first, pro which, as it concerns God immediately, Numb b it is of greater dignity, and confehat a quence, not to mention, that in Perju-Oath Men deny Gods Wisdom, Knowledge, yet and taking notice of their Monstrous sin: dge, les true, in all fins, the finner is guilty of this degeneration, but in this more especially, because God is appealed to, as with knowing the very secrets of the heart, my of which Faith is manifestly and desperate-Z 4

ly denied in violation of fuch Vows, and turns the crime into Blasphemy,

Vid. Stobæum, Serm. 28 de perjurio.

2. This violations of Vows is a thin which the very Heathen have abhorre the most Idolatrous people in the Wor have dreaded it, as one of the greate Enormities Man can possibly be guilt of; which made one of them fay merr ly, That such Men as break their Vows had need get themselves New Gods, for the old ones would never let so great Crime pass unrevenged: They have Writ Books against it, Declaimed gainst it, and thought it rational, that persons who make so bold with the Almighty, should be banish'd from Human They have detested fuch vio Societies. lations, as things contrary to the la stinct of Humane Nature, Doom'd such finners to notorious Punishments, and left them to the All-revenging eye of Heaven.

3. And indeed, he that hath been no careless spectator, reader, or observer of alfairs in the World, cannot be ignorant, how feverely God hath in this life punished fuch Presumptuous Violations, Men that have dared to be so hellishly bold, have the either come to some fearful end, or place. have suffered signally in their Estates,

Fortu into f nscien in to n the ce to engear us a th Fire. My n the l to th n, tha ave tu orts of ath sa he mic imed, Apo itians Friend: Minds hey h Thoug ave ipon from

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Fortune, or Reputation, or have falinto strange Terrors, and Anguish of oficience, or have been forced like in to be Vagabonds on Earth, and ethen, when they have fled from one eated are to another, to hide their shame. lengeance hath followed them, fo dangeous a thing it is to play with a Confum-Fire.

My self have known persons, who, upin the breach of their Vows, have fallen no that disconsolate, dejected conditiin, that they have run into Despair, and that he turn'd a Deaf Ear to all the Cominterest of the Gospel. Something within
the midst of their health they have conine in the midst of their health they have conine in the midst of their health they have conine in the midst of their health they have conine in the midst of their health they have conine in the midst of their health they have conine in the midst of their health they have conine in the midst of their health they have conine in the company and in the comine in the company and i , and stians, no Kind Addresses of their ye of friends, have been able to bring their Minds to any Calmness, or Serenity, but en no they have roll'd on from one Pensive of al Thought to another, till at last they t, how have been ready to lay Violent Hands nished upon themselves, and, like Judas, toss'd that from one place to another, have not been have tole to exchange their pain with their , or place.

flates, 4. This Violation of our Yow is a kind kind of Challenging God's Vengeance It looks, as if we dared the Almighe defied his Thunder, and mocked Arm of Justice; for when we make Vow, we do as good as defire God revenge our Violation, if we break and therefore to break it wilfully, mul itthe needs participate of contempt, and un th Ju dervaluing of his Vengeance, as if h either durst not, or could not punish it or had so little regard to his Honour, and Justice, as to let such Enormities scot-free: Such Sins, if truly interpreted will look very big, and if the confequences of them be consider'd, it will be found, that they intrench strange upon God's Honour, and Prerogative This makes Men generally so affaid of breaking their Vows, that they even venture to keep rash, and inconsiderate Vows, because they think it safer to keep them, than by violation to put fuch notorious Affronts upon him that dwelleth in the Heavens. And this was it that Solomon aim'd at, Eccles. 5.4 When thou Vowest a Vow unto God, de fer not to pay it, for he hath no pleasure in Fools; Pay that which thou hast Vowed Better it is that thou shouldst not Vow, than that thou shouldst Vow and not pay. Such

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Such men, as do not pay, are Fools ined, for they feek to put a Cheat upon
a Almighty, and to deceive him, whose
wes are like Flames of Fire, and behold
the inside and outside of their hearts.
If Wretches! as if a Grashopper could
comvent a Giant, or a poor Worm outthe greatest Sages. Such Follies meet
th Judgments of the same Nature, and
such Sinners mock the Most High, so
also will Laugh at their Calamity, and
lack when their Fear comes, Prov. 1.

s. If we break the Vows we make to d, What Man can trust us after that? we are Treacherous to our God, how ould we keep Faith with Men? If we t unfaithful in greater Matters, Who Naucler. commit lesser to our trust? When lib. 2. Giinstantius, Constantines Father, had giorder, That such Christians, as ould not Sacrifice to the Heathen gods, ould depart his Court, but those that fould Offer Incense to Idols might stay; nd not a few, for fear of losing their Plas, hereupon Offer'd Incense, while others uitted all they had, rather than they would fin against God; He generously calthose back, who had laid down their imployments upon the account of Conscience.

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science, and chose them for his Frien and Banished the other, that had cons ted to his Unjust Decree, saying, 7 Men. who were not true to their God, con never be true to their Prince: And the fame may be faid of these Violations Solemn Promises, made to the Almight Men that can deal so unworthily him, How should they deal honestly w their Neighbours? So that in breaking our Vows, we Cancel that Obligation which must make us honest in our De ings, and should all Men do so, Human Societies would foon come to an end, and all things drop into diforder, and confu on.

6. How can God believe us, alter fuch violations of our Vows, in cale terward we come to stand in need of li help, and to move him to pity, fall Promising again? How justly may Go Answer, as he did the Israelites, in case much like it, Go and cry to the God whom you have serv'd, for I will delive you no more, Jud. 10. 13, 14. How jul ly may God reply, upon this occasion You shall Cheat me, you shall Cozen me you shall Impose upon me no more How should I believe your Promis now, that have falfified your Word al-

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rd aleady; having basely violated his Vows, en afterwards he hath come to lie upon Death-Bed, and cryed out for Mercy, of hath stopt his Ears, and said, When stretch forth your hands, I will hide me eyes, and when you make many Prayers, ill not hear you, for your hands are full Blood, as he said to the Jews, Isai. 1.

It is said of Esau, Heb. 12. 17. That lought the Inheritance of his Brothers elling carefully with Tears, but found no ce of Repentance, i. e. With all his ars and Prayers, he could not make Aged Father undo, what he had one, or take away the Bleffing from in, to whom he had already impartdit: and truly, after fuch violations four Vows, we have reason to fear, at God will deny us that Grace we g for in the time of our Extremity, or hat we shall be given up to a Hard leart, and Reprobate Mind, for maing so light of Gods Purity and Honess; we may justly fear, that God ill not fet much by our Prayers and Supplications, when we come to stand in med of his Gracious Looks, and Influtoces.

I could add here, that a person the breaks his Vows, or makes no Conence of keeping them, knows where he shall stop in Sin, for no Sin ter this can come amiss to him, he is prepared for every Evil Work, for Murthe Adultery, Deceit, and all other Wich edness; and is now ready to do an thing the Devil bids him. But, when hath been faid shall suffice. I conclude this Point with St. Austin's words, in his Epistle to Paulinus: Having once Vow! thou art no more thine own Master, and thou darest not do otherwise; if thou de not what thou hast Promised, thou an infinitely worse, than thou wert, before thou didst Vow. Thou hadst not then been worse, but onely less holy, but if thou breaks thy Word with God, thou art more wretched, and miserable; and therefore how much happier wilt thou be, if thou performest it.

II. Extraordinary Exercise.

Fasting, An Exercise commanded, and recommended, Joel 2. 15. Mat. 6.16. 17, 18, 19. Luke 2. 37. Acts 13.2. I Cor. 7. 5. By Fasting, I mean, either a Total Abstinence from Meat and Drink, Vate or where Nature is not able to bear in D it, and Abstinence from all pleasant Food, the t

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on the Palatable Meat and Drink, for both Con fe fall under the notion of Fasting, as vs. no esee, Jon. 3. 5, 7. Dan. 10. 3. And Since e end of this Abstinence must be See is presultring our Thoughts from the World, dedicating our selves to God, which mkes it a Religious Fast, and a Fast that od hath chosen, and an Exercise unto odliness; without this qualification, leligious Exercises; and he that Fasts to are a Surfeit, or to get himself a better Somach, or because the Physician, and Constitution requires it, doth God service by it, but only gratifies him-

en been Fasts are commonly distinguished in- 701.3. 6,7. breaks to Publick and Private, and as the Pub- Episcopi lick are Commanded, and Ordered, ei-nniversa ther by the Civil Magistrate or the Go-dare jejuou per- vernours of the Church, either to prevent nia affolent Publick Judgment, or to remove it, if adv. Pfythe already come; or to keep up the chic. c. 13. Memory of some dreadful Calamity, that hath formerly oppressed a People, 13.2. 6 a Private is Instituted and Managed, either other by Masters of Families, or by pri-Drink, vate Christians, to quicken themselves bear in Duty: And these private Fasts are Food, the things that I shall chiefly press and infift

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obliged cheerfully to embrace the Opportunity of Publick Humiliations, but they being order'd but seldom, his Rolligious Concerns lay a Necessity upon him to use this Exercise more frequently in the place where he dwells, or so

journs.

Nor is this a New Exercise, we chare upon you, but fuch a one, as the Church of God hath, in all Ages, made use of obtain God's Favour, and the Light his Countenance. The Jewish Church after that Moses had led the way Fasting Forty days, and Forty nights foon learn'd to keep days of Abstinence upon the Account of Devotion. In deed, God himself shew'd them the ne cessity of this Exercise, when Levit 16 29. he gave them order to Afflict their Souls, i. e. to Fast on the Tenth day of the Seventh Month, or September, by Statute for ever. This was the Great Day of Expiation; and they not onely abstained from Meat, Drink, Ornaments, Curious Dresses, and all manner of Pleafures, but went Bare foot, confessed their Sins, bewailed them, and cry'd mightily unto God, to be Merciful to them for His Names sake, or for the Messias sake, who

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Arn Fift the F tian was to come, and expiate their Sins e Co his own Blood.

But here they did not rest; and God wing once acquainted them, that he s delighted with such Humiliations, Abasements, if rightly managed, y began now to make use of them upall occasions, when any Signal Camity Invaded the Land, as appears in the Proclamation of King Jehoshaa, 2 Chron. 20. 3. and by what Wher did, by the advice of Mordecai, of ther 4. 16. and we may suppose, prime Men, when any Pressures, or Misethreatned them, did the like. after, when God thought fit to our out his Wrath upon Ferusalem, and Inhabitants thereof, and the goodly emple was destroy'd, and burnt down the ground, the Jews thought themwes obliged to make more frequent of this Exercise, and accordingly they Attuted Four Solemn Anniversary ds. The First they appointed to be the Fourth Month, or in June, in mebry of the Breach made in the Wall the City of Jerusalem by the Chaldashrily Army, Fer. 52. 2. The Second in Fifth Month, or in July, in memory the Burning of the Temple, and of the whole Aa

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lake, who whole City of Ferusalem, Jer. 52. 13 The Third in the Seventh Month, or September, in memory of the Murther Gedaliah, upon whose Death follow'd the DISPERSION of the Jews, Jer. 41. 1, 2. The Fourth in December, or the Tenth Month, in Memory of Na buchadnezzar's besieging the City of Jen Salem, 2 Kings 25. I. And these yearly Fasts they did punctually observe, not onely in their First Captivity, or Exile but after that Cyrus had given them leave to return into their own Country, even unto the time of Darius Hystaspes. And two of these Fasts the Prophet Zachar takes particular notice of, as most remarkable, viz. that of the Fifth and & venth Month, Zach. 7. 5.

This Devotion, as Men among the Fews began to separate themselves from their Neighbours into Societies, and Orders, and undertook to lead a stricter life than the Croud, so it increased fignally and Fasting became a Characteristic Note of Men, eminently Religious, which makes the Pharifee afterwards, Luke 18 12. fay, That he Fasted twice in the Week i. e. Mundays, and Thursdays, because that on the Fifth day of the week Mole ascended to the Mount of God, and or the

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se Second he returned from thence, a Offom which the Son of God doth not milike, though it was a voluntary Instituion, but finds fault onely with their inffing on these outward observations. thile they neglected the greater Works & Charity,

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The Christians having learn'd this siece of Devotion among the Jews, soon inproved it, and because they would of be outdone by the Pharisees in Faing, resolved to Fast two days in the rek as well as they, but changed the days, and pitch'd upon Wednesdays and and Frydays, because that on Wednesby the Jews took Counsel together, how Murther Christ, and on Fryday, the wiour of the World died. And these

wo standing Fasts the Christians in Ter- Vid Ignat. Mian's time used to call Stations, because Tertull. mey went to Church on those days, and Albasp. obby'd there till the Ninth hour, or Three 1.c. 47,48, the Clock in the Afternoon, and some, 49.

Montanus his Disciples, till Night, thich makes Tertullian, when he became Montanist, call the Fasts of those, that alled onely till Three of the Clock, Stationem semijejunia, half Fasts, or half Stations; and though the word station seems to import standing, yet

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they did not so much stand in Prayer on those days, as lie prostrate upon the ground; and because they spent those days in Mourning, and Confessing their Sins, they call'd them Stations, from the the Toil and Hardship of Souldiers, which stand Centry in Cold and Frosty Nights, and undergo the various storms of Wind and Weather.

And indeed, about this time, the Difipline of Fasting became so rigorous, that
Men brake into Schisms, and divided from
the Church, not about Points of Doctrine,
as they do now, but about strictness of
Life, and vied one with the other in fastring and Abstinence; and I am apt to be
lieve, that while these disputes about Fastring were very hot, that the Christians
here, and there might begin to bethink
themselves of an imitation of Christ's
Fast, and began to practice the Quadrage
simal or Lent-Fast, for being jeer'd by
Montanus his Disciples, that they sasted

Tertull. de Montanus his Disciples, that they sasted fejun. c. 1, onely forty hours, i. e. on Good Fryday and the Saturday before Easter, during the time that the Bridegroom was taken away from them, and continued in the Grave, they unwilling to be outdone by Schismaticks, might think of

done by Schismaticks, might think of enlarging their days of Abstinence, and

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by degrees from two days came to four, Cassian:
from four to six, from six to sourteen, collat. 21.
and from sourteen to sorty; for., as in c. 30. &
Austin's Judgment, the Apostles 86 ad Calest no certain Rules for Fasting-days, sulan.

To it seems more than probable from
Irenaus his Testimony in Eusebius, Euseb. Hist.
that before this time, the Christians, some
6.23.

The days, some forty hours onely before Ealer.

What we read of the Fasts of Christi-

as in the following Centuries, especially the Third, Fourth, and Fifth, is very supendous, for St. Basil, St. Ferom, and Basil. E-& Austin assure us, that not a few Chri-pift. ad Elans in those days would fast three days Hieron. together, and neither eate, nor drink any vit. Pauli thing, till the third day at night; not to August. de ate or drink at all, or to fast every day morib. Ecall night was a very common thing then, clef. Hie-and no man counted that Abstinence any Hilarion. great matter. Of Hilarion faith St. Fe- c. 6. tom, that from the one and twentieth to the feven and twentieth year of his Age, he lived for three years upon a fort of Pulse called Lentiles soften'd onely in cold vater, and the three other years upon by Bread, and Salt, and Water, from even and twenty to thirty he sustain'd

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him-

himself onely with Herbs, and raw Roots. that grew wild in the Field, from 30 to 35 his Dyet was a little Barley Bread, and Colworts, without any Sauce; but find ing his Eye-fight decay upon that Self. denial, he added Oyl by way of Sauce to his Herbs, and so run on in his Race till he was 63, tasting of neither Apples nor Pulse, nor any other thing; from 63 to 83 his Diet was no more but Sops made of Meal, and Herbs; and yet as flender as this Diet was, he never eate till Sun-set. Thus far St. Ferom, and he protells. and appeals to Jesus, and his Holy Angels, as witnesses of the truth of what he faith, that about Syria he hath feen persons, of whom one having shut him self up in a Cave for thirty years toge ther, lived upon nothing but Barley-Bread and muddy Water, and another in another Cottage made his Meal a days of nothing else but five dry Figs.

To that height of maceration, and crucifying of the Flesh, did Fasting come in those Ages; and though I am not bound to believe all that Antiquity hath written about the miraculous Fasts of Men how Ammonius did never eate any thing, that was boyled, or baked, or roafted how Conon for thirty years together did

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he but once a week, how Enfebius liv'd pon fifteen dry Figs forty days, how one John was supported without Food en years, how Maria Ægyptica had nothing to Feed upon for seventeen years ogether; but three Loaves of Bread, low Pityrion did eate but twice a week, low Polycronius hath been known to If feven days together, how Posidonius ate no Bread in forty years, &c. Though lay, I am not bound to believe all thefe. and fuch-like passages, Antiquity hath left upon Record, yet without controrefie, the Abstinence of men in those times was wondrous great, voluntary Ablinence I mean, for nothing put them upmit but Religion, and a defire of a more dearing converse with the Father of lights, with whom there is no variablemes nor shadow of turning.

And though it would be in vain, and next to ridiculous to defire any of my headers to tread in the steps of these Gyants in Fasting, yet I must with very great seriousness, exhort you, that are not shamed of being Christians, to make Religious Abstinence your more frequent exercise; and to this purpose it will be convenient to speak something of the time, and occasion, when this Exer-

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cise is most proper; 2. how it must be managed; and, 3. what it is, that makes

it necessary.

this Exercise may be most proper, and here the best Rule to go by is the Scripture, and the Examples of Saints, and these will inform us, that it is proper at any time, and the oftner the better, but

particularly,

b I. When we lie under some Temporal Afflictions, whether the Affliction confift in losses, or in the malice, hatred, or ill-will of Men, or in some other cross and disappointments, that may befalu in this World. In fuch cases David ever had recourse to this Exercise, as we see Pfal. 69. 10, 11. and acknowledged the justice of God, confessed God did him no wrong in fuffering fuch troubles to seize upon him, pray'd for mitigation of his misery, or for deliverance, and he fasted on purpose that his Prayers might be more piercing. The same thing he did when his Child lay fick, 2 Sam. 12. 16. He befought God for the Child, and fasted, and lay all night upon the Earth: Fasting is an acknowledgement of our vilenes, and he that abstains from Meat and Drink upon a Religious account, confesses that he

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t be whath deserved to be starved to death; dit is natural for mankind to believe. hat fuch humiliations and abasements are revalent with the Deity.

II. When any of our Friends, or Relains, or Neighbours fall into more than dinary trouble, our compassion and tenterness to their disconsolate estate is best apressed by fasting and supplications, and this also David's example is remarkable, who went so far in his Charity, as to fast wen for feeming friends, but real enemies, Ifal. 35. 13. But as for me, when they wre fick, my cloathing was Sackcloth; I ambled my Soul with Fasting, and my Prayer returned into my own Bosom, i.e. was answered, and heard, and they were eliver'd. Selfishness hath so prevailed the age, we live in, that we think it farce worth the trouble of a Fast, to rocure Gods mercy for our selves, much les for others. Good Lord! What an unbelieving World is this! Men believe not that God will work any mighty work upon their fasting, and therefore light it. Heretofore men believed it, and faw wonders, and God bleffed them, and was entreated not onely for them, but for their Neighbours and Relations too.

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III. When we would be rid of any in ordinate Luft or Affection. Fasting in these cases weakning the Body, weaken fuch Lusts, and Affections too, which have too great dependance upon the Body, and are more vigorous, as the Bo dy is pamper'd, and gratified, and what Christ says of that evil spirit, Mat. 17.21. may be most truly applied to such Lusts, This kind goes not out but by Fasting and Prayer. These Lusts are certainly enemies to our Souls, for they war against them in St. Peter's Phrase, I Pet. 2. 11 and as a General that means to take a strong Town, cuts off their Provision, and will not fuffer any Corn or other Commodities to be carried thither whence it comes to pass, that the enc my must necessarily at last yield himself, fo inordinate Lusts must be starved out and if you bring a famine upon them, you take away their strength, and deprive them of their courage, and briskness said Moses in Ruffinus, for what is stronger than a Lion, yet let him want his Food, and he becomes as weak as the feebleft Animal.

Ruffin. lib. 3. devit. Monach. sect. 66.

IV. When we stand in need of Grace or of some Virtuous Habit, or of Conquest of some particular Temptation. In this case

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Abstinence is exceeding profitable, that our empty stomachs do in their n nature contribute towards it, but Abstinence fits us for seriousness, that ousness for earnestness, that earnestfor Gods favour. And therefore it s that the Angel told Daniel, Dan. 10. . From the first day, that thou didst set heart to understand, and to chasten thy before thy God, thy words were heard hew that fasting fits the Soul for ferent Prayer, and God denies nothing fuch intercessions, Jam. 5. 16. and deed where men can so esteem the frace of God, as to take pains for it, dods arms are ever open to them, for hat the Heathens observed long ago, olds true still, To the industrious God Dii omnia wies nothing. Nothing discovers our laboribus vendunt. teem of a thing, so much as our conmedness to undergo some hardship for , and while we deny our Bodies often te satisfaction they crave, they learn by egrees to be more obedient to Faith and leason, and consequently are less impements to those Graces which require Soul, that can live above sence, and blunary objects. Hence David to arn contentedness in adversity, though acceding dry, yet would not drink the water

water that his Grandees fetcht for him

from the Well of Betblehem, 2 Sam. 23 16. and in imitation of him, some in Primitive Church to learn cheerfulness want, when they have almost longed in a certain fort of Food, and have got yet have been unwilling to tafte of it though their appetite was eager after it and for this very reason I think it was, that the Pythagoreans used to sit down at dor. Secul. a Table full of the greatest dainties and varieties, and with coming stomachs too and in the midst of their hunger and greediness after Meat, rise from Table and forbear eating, or cause all to be taken away, and continue fasting, and all to learn felf-conquest, and to get their Souls more raised above the World.

Vid. Dioin Menag. Not. ad Diog. Laert. lib.

> V. When we undertake any great Will or Office, it's very fit to consecrate it with a Fast. So Christ enter'd upon his O. fice of Prophet with Fasting, Mat. 4. 1, 2. and St. Paul and Barnabas, when ordain'd to be Preachers of the Word, began that tremendous Work with Fasting, and Prayer, Acts 13. 3. a thing lo decent, that the very Heathens have seen the necessity of it, which was the reason why those that were going to consult the Oracle, were obliged to fast, and those

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were to be admitted to Sacrifice or vid. Teror him mister to the Ægyptian Isis were com-tul. de aniam. 23 Inded to fast ten days, and those that ma c. 16. in the re to be Priests of Jupiter were order- de Isid. de to abstain from all Flesh, and things, ofir. ged for were heated by fire, and they among got Indian Philosophers, that were initia-I into the Service or Worship of the in, durst drink neither Wine, nor eate y Flesh, and Amphiaraus laid it down as Rule, that those that came to receive dgive the true, and clear meaning of vid. Vola Oracles, must debar themselves of all terran. lib. od one whole day, and three days be- 13. c. 55. des of Wine.

VI. When the Church of God is groanunder persecution, or some other grievous ression. This obliged the man of desires Prophet Daniel to retire frequentfeeing the Temple and City of Jerum lie desolate, and in rubbish, he fasted fen, deprecating Gods Wrath, and inenation against his People, Dan. 10.3.

on the same account St. Cyprian ap-vid. Cypriled himself to this Exercise, when the an Epist. 8. hurch was grievously afflicted by the 15. igans, and good reason, that he, who Member of the Church, should make Churches concern, his own, and burn alt the sit were, when that burns, and be weak

when

when that is weak, and be afflicted when that is afflicted. So much the relation every private Christian hath to mystical Body doth import, without which he is no Member, but an excrement of that body, as Warts, and Wens are a Bodies natural, deformities rather than or naments, and which merit resection more than conservation.

VII. When a Sinner first turns from his evil ways: Nothing can beautifie his Soul more than this Abstinence, whereby he confesses his demerit, that God might justly take away his Holy Spirit for ever from him, the true Food of his Soul, and that which must preserve him unto \$1vation. So much the Prophet Foel in mates, when he bids fuch men; as in good earnest turn to God, make fasting part of that mortification, Joel 2. 12. Turn ing to God is giving what demonstrate on we can of the fincerity of our repentance, and hatred of fin, and abhorrency of our felves. So that fasting being part of that demonstration, it must not be left out. Ahab himfelf; though a note rious Hypocrite, yet was sensible that there could be no turning to God, with out this Exercise, which made him when he heard the Words of Elijab, apply him

Hed, Kings: VIII.

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to repentance, and to give some deoffrations of its being extraordinary, as he thought fincere, He rent his aths, and put sackcloth upon his flesh, and led, and lay in sackcloth, and went softly, ings 21. 27.

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VIII. Where a man hath been guilty of enotorious Sin, as Murder, Adultery, unication, Oppression, Blasphemy, Atifm, &c. and repents, it's fit he should ep a Fast now and then, to represent to himself the dreadfulness of his Sin. d the infinite patience of God, and at a mercy it is that God hath turnhim from darkness unto light, and on the power of Satan unto God. Such teate deep into the Soul, and they had be remembred often, and our delation of them had need be expressed quently by holy Abstinence; They enough to damp all hopes of comfort, ough to deprive us of Gods Presence by nce, and of his Presence by Glory. They e fins, that let in all the Host of Hell, the Soul must fall very low, before Devil can have fuch maftery over her. hehorrour of fuch fins requires frequent impunctions, frequent compunctions caused by frequent Abstinence, and t makes fasting necessary on such occafions.

fions. In all probability David's Fall were more frequent than ordinary after his commission of Murder and Adulter, and when we hear him complain, the knees are weak through fasting, Psal. 10, 24: and I wept and chastned my Soul with fasting, Psal. 69. 10. We may justly conclude, that these Exercises had relation to the sins, we have mention'd.

2. And having said so much of the time, when this Exercise may be most proper, I must in the next place let you

fee, how it must be managed.

And, I. As I faid in the beginning, I such Fasts there must be a forbearing all Meat and Drink. To forbear Flesh and to eate Fish is no Fast at all, for the is but changing one delicacy for another and the same may be said of Wine and Sweetmeats, which the Papists make use of in their Fasts, while they will taste no Broath, no Eggs, nor any thing that hath relation to Flesh. These at the best are Mock-fasts, and are so far from ferving to elevate the mind, that the fumes of fuch dainties oppress it as much, as flesh will do. The ancient Christians indeed used their Energazian, some times in their Fasts, especially in the week before Easter, which consisted in eating

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ing those things which had little or juice in them, but that was but just support nature from fainting, there inglittle nourishment in them, and in station of those Christians a man may his Fasts make use of Bread, and Waser or Small beer, if Nature will bear emptiness, and yet may be truly said Fast, because it is an Abstinence from pleasant Food; but to fast in Wine Fish is to play the Epicare, not the same.

1. These Fasts must not be broke till the ming: The Grecians and Coptite Chriat this day feldom extend their s beyond three or four of the Clock he Afternoon, and usually break them, en Evening Prayer is ended, and ugh the Primitive Christians used to o on their weekly Fasts, i. e. on dnesdays and Fridays, yet in other s they protracted and prolonged m even to Sun-set, and some to a much ger time, as I shew'd before. did heretofore fast onely till three of clock in the Afternoon, it's like might te that custom from Cornelius, Acts 10. who feems to fay that he was fasting the ninth hour, which is the time, we ak of, though others think that he fasted Bb

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the d in ating fasted four days together; But the measure of such Abstinence is the even or when the Artificial day is at an en-

3. In such Fasts our particular and neglects must be thought upon, to sed, lamented, aggravated, and depler for such days are true humiliation d and nothing is fike to make us fo him as the confideration of our offences demerits, and the wrath of God, w is due to us thereupon; fin, Africa viewed in all its consequences, will tainly appear very dreadful, odious intolerable, and will thew us what the strous Creatures we are, and that's end to humble us even into hatred of felves, and accordingly this was thecu of old, Neb. 9. 1, 16, 17 Day. 9. and that's the reason why fuch Falls sometimes expressed by moursing. weeping onely, because flourning to which hath provoked the Almighty be one principal part in this Exe Zach. 7

4. In such Fasts deprecations mis made for the Nation we live in, and in for all Mankind; for such humiliations insule tenderness, and compassion in if they do not, they are not of the stamp; If I am truly sensible of in

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fins, I cannot but pity my Neighirs, my Relations, my Acquaintance,
dother men, who are involved in the
ne milery, and are as liable to the anger
God, as my felf, and if I have any pity,
compalition for my felf, I cannot but
e pity for others too, but how doth
pity thew it felf, but by becoming
interceffor for them, as well as for my
and though I am the principal perthat want mercy on luch occasions,
my fellow-Christians must not be left
except I can see men drowning withbeing concern'd, whether they have a
werer, or no

In such Fasts, the Word of God be diligently read, and read with a attention; especially such portions ripture, as contain some of the seat threatnings of God, and his Comuls, which we have been most negligent and upon such passages reslections to be made, and those Threatnings and arnands applied to our selves, and our its asked, how they seel themselves er these comminations, and whether ware sensible of their Errours; as the uch of the Queen of Athiopia said Philip, Of whom doth the Prophet speak meels, or of another man: Acts 8. 34.

Bb 2

fo when these threatnings occur, the terrogation must be; Of whom doth speak, of me or of another? Am not guilty of the same sin, and may not justly think, he speaks of me, as well of another?

6. With these Devotions in such ! praises of God may be mingled now then, and Gods various Bleffings open to our view, that we may learn admire his Goodness, and our strange gratitude, and in this the Ifraeling Nebemia, are our Precedents, of when Fast we read, that they divided the of their Fast into four parts, one they confecrated to confessions of the second to reading the Word of the third to thanksgiving and pr God, the fourth it's like to be Bleffings Spiritual and Temporal themselves, and for their brethren, Ne 9. 1,2,3. An excellent pattern which, if follow'd may keep us in being tired with devotion on fuch oc ons.

7. In such Fasts, holy, serious, and scious thoughts are absolutely necessary thoughts suitable to that mortificate and the great concern we are absolute as we need not lie upon our faces

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but may lawfully rife fometimes, walk, so in that walk, or while we not reading, or praying, our minds it be busice with contemplations of our itual wants, and the ways and means they may be supplied, our eyes it be fixed upon Heaven, and God's ice, and Vengeance survey'd with an artial eye, till it makes us wish with the total eyes a fountain of tears, that I might hay and night for the iniquities of my Jer. 9. 1.

Alms and Works of Charity must acany fuch Fasts; for thus we are nt, Isai. 58.6, 7. Is not this the Fast I have chosen? To undo the heavy lens, to deal thy Bread to the hungry, that thou bring the Poor, that are cast to thy house? In such Fasts we come g a confiderable Alms of God, and is resolv'd to observe his own Rule, what measure you mete, with the Luk. 6.38. it shall be measured to you again, that the merciful shall obtain mercy. t pity can we expect from God at times, while we shut up our bowels ompassion to the needy? Though our selves fast, yet that's no Rule for n that are in diffress, and want daily

Bb 3 Food,

The Best Exercise.

Food, and we then fast with some of fort, while we make them cate, that destitute of necessaries, and conveniences.

1 Kings 21. 9.

9. In such Fasts we must have no He that with Tezebel falls circumvent an innocent Naboth, falls to God, but to the Devil, and he hath some interest, or intrigue to on, and can effect it by nothing some ly as by a Fast and Humiliation, to be people into a good opinion of him, take strange pains to make God his implace enemy. To provoke God by downight works of darkness is all, one wo think, that wickedness can aim at; to convert Religion into fin, and by to hold a Candle to the Devif, is a Villar which hath no name, and therefore punishment due to it, can have no boun no measure. He that Fasts upon the count of the great injustice, and oppres on he hath been guilty of, in hopes, the God will let him enjoy the estate means, he hath wrongfully gotten, wi out restitution, observes a lesser Co mand, and breaks a greater. The defi in such Fasts must be no other but cloath our Souls with greater Righten nels, and to get our hearts fill'd with gre

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real to Gods Glory. To think that a will excuse my sin, or Abstinence for a cloak to cover my unlawful res, or make my Lusts, and wilful es, pass for Peccadillo's in Heaven, thoughts, which require no other conion, but God's thunder; and where ple can think so ill of God, and Relithere is no other way to convince m but by Kiels of wrath, and cups of bling and astonishment.

10. In these Fasts new Resolutions must made, against those fins, we find our es very prone, and inclined to; without our Fasts are but cold services, and our dinence but a formality. It's therefore observed by the Jewish Doctors, that not faid of the Ninevites, that God their Fasting and their Sackcloth, but 6.2. set. 1.

ir Works, and that they turned from revil ways. Without fuch Resolutions, only fast for strife and debate, and to te with the fift of wickedness, as it is said, 1.58. 4. but do not fast to God. have been defective in any duty, new olutions must be made against the ned, new resolutions to be more careful the performance, new resolutions to tch more, and to overcome our selves. his is to renew our Covenant with God,

Bb 4

and

Vid.

and when we do fo, God will be found us. 2 Chron. 15. 12, 15. To weaken o Bodies in fasting, while our fins continue vigorous and strong, is only a seeming in tation of a Nation, that doth righteon ness, and forsakes not the Ordinances of God, but no real following after Rights ousness, as God complains of the Jews. Ifai. 58.2.

11. Our intent in such Fasts must be to fit our selves for the influences of Gods Spirit. One great reason why the Christians of old had so plentiful a Porton of God's Spirit vouchsafed to them was without doubt their great Temperance, and Abstinence, which makes the Soul more agile, and lively, and conte quently quickens her understanding; and prepares her for those communications of the Deity. I can lay no very great stress upon the place, because it concerns a particular person, yet it is remarkable however, that the Evangelist speaking of St. John the Baptist's Abstinence, imme diately subjoyns the priviledge, we speci of, Luke 1. 15. He shall be great in the fight of the Lord; and shall drink neither wine nor strong drink, and be shall be filled with the Holy Ghoft, as if Abitinence attracted that invisible influence,

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12 recei ounded God loved to converse more with onting their Bodies, than with those, and choicer ng initial elight in corporal Food, and choicer nteon pet. Indeed the more the Body is chemical pleased, the rions that are enemies to pampering nd the less it is cocker'd, and pleased, the more active will the Spirit be; and I think may lay it down for a Maxime, that he greatest Revelations, and Inspirations ave been vouchsafed to Men that have en most given to Abstinence. Ama the Prophetess it is particularly said, hat she served God with fasting much, Luke 2. 37. Not that I would encounge men to aim at extraordinary Visiens and Revelations in their Fasts, but so much I dare promise them, that by frequent Religious Fasts, they may obtain great affistances of God's Spirit, to subdue their Corruptions, and to do great things for God, and to arrive to more than ordinary content, and fatisfaction. And this calls me to another observation,

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12. That these Fasts, if the Soul shall receive any great good by them, as I hinted before, must be frequent. Once a year, or once in half a year to deny our felves in

Meat.

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Meat, and Drink, upon the account of de votion, is may be, to do more, than profane persons, but not to do more than hy pocrites; it is the frequency of fludy makes men Scholars, and the frequency of speaking makes men masters of a Language. Frequent touching of the Strings makes a man a good Lutenist, as frequent working at a Trade, makes a man an ercellent Artificer, fo he that repeats this Exercise often, will not only get a facility in the performance, but his Soul will fignally thrive by it, supposing still that the days be spent, as I have directed; and though we cannot lay down a certain rule for all men, because their Constitutions and employments are different; yet I should think, that once a month at least any private Christian might keep a soleme Fast to obtain mercy, and find Grace to help in the time of need. Those who have more time, may take the first Christians for their pattern, and exercise themselves either once, or twice a week in fuch Abstinence. The Scripture hath not given us any particular inftructions about it, because God would have such Exerciles come freely from us without confraint, and then they become Golden Viols full of odours, as St. John speaks, Rev. 5.8.

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13. When we fast thus, our care must not to despise others, that do not. Eveman stands, and falls to his own Maand I that know not anothers Reams, why he neglects fuch Exercises, must therefore judge him, as profane. I must still consider, that I have more need fluch Self-denials, than other men, and hough they do not for the present apply emselves to these stricter Rules of liing, God will in time acquaint them with their duty. I know my own wants and necessities best, and my first care must eto fave mine own Soul. As other mens reglects must be no examples to me, so ther if they do not do, what I do must I ry, Stand off, for I am bolier than thou art. This may befit a Pharifee, but doth not become a Christian, and whatever effects Grace produces in the Soul, to be fure contempt of others is no Fruit of that Tree.

servants, or Apprentices, and are desirous of this Exercise, must take such days, as their Masters, and Superiours will allow, or when they can be best spared from their work and employment, and if it be replied, that they have no other days, but Sundays and Holidays, I answer

Vid. Canon. Apoftol. 55. Et Tic wes-ERMY " OCEB-BETOV VASEU es, This i-B. oakβάτου τοῦ عطيد وقا-דשי עפו-בסיניהישי Auth. Epift. ad Philipp. Ignatio adscripta.

answer that there's no place of Scripture that forbids turning the Lords Day, or other Festivals, in case of neces fity into days of humiliation, especially, where the feverity of Masters, and Mistresses is such, that they will neither enter into Gods Kingdom themselves, nor fuffer those, that will, to enter. The Eastern Church heretofore made it a crime to fast on Saturday, or on the Sabbath day, except the great Saturday before Easter, yet the Western Church ventured it; and what was a Festival in the East, was a Humiliation day in the West, and no doubt they had their different reasons for it, as the Eastern Church, made it a Festival to oppose the Herese of Marcion, who fasted that day; to the Western made it a day of Humiliation, because the Disciples of our Lord were overwhelmed with grief and forrow that day, for the loss of their Master.

This passage I mention on purpose to shew, that though the Lords day, and other Holidays be Festivals, yet it hath not been unusual to change Festivals into fasting days, and consequently a perfon that is under fuch Bondage, may no doubt lawfully spend them in such mor-

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flying Exercises, because he hath no other days to employ in such Devonions.

15. They that are Masters of their time, and have liberty to choose what days they think fit for this Exercise, may do well to pitch on such days, when together with their private devotions, they may have opportunities to bear a Sermon, or to be preent at the publick Prayers of the Church. for these publick Devotions keep the private warm, and as one hand washes the other, so the private fits the Soul for the publick, and the publick makes her return with greater appetite to her private Confessions, and Orisons. On such days, when our private Devotions are on the wing, and our hearts hot Within us, we are the fitter to joyn with our fellow-Christians in publick, and may contribute to the hearing of their Prayers, for fince the exaudition of Prayer depends much upon the fervour of it, Abstinence, as I said before, being a great means to give heat, and fire to our Prayers; we may on fuch days, by our addresses to God in publick, as well as private, fignally promote not onely our own, but also our Neighbours welfare and happiness.

16.

16. When at night we break our Re it's fit and convenient we should be ve moderate in eating and drinking, least with the severities of the day we forget our refolutions of better obedience too. He that hath fasted all day, and gluts himself . gain at night, frems to be glad that the devotion is over , and to take greater delight in his corporal than spiritual Food and Nourishment. The serious frame of spirit, we have been in all day, must be preserv'd at night, and sure I ions, that feeding our felves to the fall et such times, will very much debilitate, and weaken the noble lence, we had all rday, and therefore a courser diet than ordinary is fittest at night when we have been with God all day mile keeps in the bolyfire and helps to maintain the ferous thoughts, we have had;) for the courferghe Ment, or Food is, the less pales. ble will it be and the less palatable, the desight a man will take in't, and the less delight he takes in it, the marchell reflect on the fad truths that have been Pravers: We may a wab day and nie

Procop. de Torthis purpole I remember a passage dis. Jusin Procopius concerning fustinian the EmImp. perour. The week before Easter, saith he,
he fasted every day, and led a very severe

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e, fach as meaner men would fearce eve endured. All the day long he ablained from Meat and Drink, and being hungry at night, would not fuffer his Serrents to fet either Bread or Wine, or any arious diffies upon his Table, but caused ome Coleworts, and common Herbs of the Field, macerated for forme days in Vinegar, to be brought up to him and of hefe he did eate, and his drink was water, nor did he cate of this Food to fatiewibut having tafted a little, would give over again, learce taking formuch , as Wile, of looking souther suffice nature.

And having laid down these Rules. my Reader will suppose, that I would not have mentioned them, but with an intent to exhort him to the frequent fule of this holy Abstinence, the third particular I promised to offer to your considerati-Gothrough the whole No on no

The Grecians at this days fcarge take us, who call our selves Protestants, for Christians, because we fast so little, thinking it impossible, to be followers of the Primitive Church, and not to imitate them in this Exercise. The truth is, it is thing fo little practifed among us, except it be now and then, when we are put upon't by the Magistrate in some im-

minent

minent danger, that he that knows thing of the antient Church, may won der, how we come to leave out fo conf derable a part of devotion, our Church is not wanting in calling upon her men bers to observe days of Religious Abstinence, but the generality think themselves unconcerned at her Orders, and Fasting hath got soill a reputation among us, because the Roman Church hath mile. rably perverted the use of it, that the generality are afraid to venture upon it. for fear they should be guilty with Land Wife, of looking back towards Sodom from which they are escaped. But molt certainly, this Exercise is a Christian Exercife, in despight of all those abuses, and was practifed in the antient Church, as furely as the present Church of Rome's departed from that antient way of hole Go through the whole Nation, you will not fee one Family in twenty fet themselves to feek the Lord by a folema Fast, through the whole year; and I date fay, there are thoulands, that never heard, or confidered, b that it was their duty. Gluttony, and Luxury, and Eating and Drinking heartily are made fuch necessary attendants of Mens lives, that they think, should they fast one whole day, and

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Prayers, they should certainly dye at the It's a fign they have a high teem for Religion all this while, sure y do not think their Souls worth any ing, that do not, or will not refresh am now and then by such Abstinence; the Soul never seeds better, than when

Body fasts.

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Hear this ye drowfie, lazy, careless ristians, what do you call your selves wiftians for, if you will not do as antient Christians did? What made first Planters of the Christian Reliin Fast so often, if they had not aphended it exceeding necessary? Were Fools for fo doing, or if they had not ged it highly expedient, would they we been fo weak, as to have made it ir most frequent Exercise? Can you ink that Gods Spirit will ever visit you, tile you mind nothing so much as your ly? Is fulness of Bread, the way to be Id with the Holy Ghoff? Do you ever pe to overcome the Lusts of the Flesh thout this Exercise? Do you think ur evil defires will ever die, without n chastise them by Fasting into better nners? Do you think the World and Glories will ever become contempti-Oc ble

ble in your eyes, if by fuch Abstinen now and then you do not learn to pife it? Do you think you will ever come eminent Saints, while you are for eating and drinking? Hath God nied himself so far, as to deliver up h Son for you, and cannot you deny you felves in a little Meat, and drink for h fake, that you may take his death an passion into greater consideration? Do von think, God is fo fond of you, that he make you partakers of the Divine N ture, while you know not, what denvi the Body means? Do you think, will ever get any great portion of Gra while you think much of attending Lord, in fuch mortifications? Do vo think, your minds will ever pierce in the Mysteries of Gods love without in Humiliations? Do you think, you will ever be admitted to those high degrees Gods favour, that the Saints of old a riv'd to without fuch abasement? D you think your eyes will ever be as cle as theirs, while your Fasts are not Arich as theirs? Do you think, you wil ever feel that joy, they felt, without fue preparatives?

To add some other Motives, and to

couraging Arguments.

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By eating we are loft, and by fastwe must recover. Had Eve fasted. abstained from the forbidden Tree. fling would have been needless, and perfluous now, and if fasting was ecessary in Paradice, shall it not be more redful now? Of the Tree of the knowledge good and evil thou shalt not eate, said od, Gen. 2.17. If the Medicine was holesome, before we were fick, how uch more wholesome must it be. ne Now we are so? Was it expedient fore our Lusts were in Rebellion winst our Reason? And shall it not more expedient, now that they war ing the mainst the Soul? Had Adam hearkn'd bo you this Voice of God, he had never ce inc ard, that more dreadful word, Earth ut he don art, and to Earth shalt thou return; ou will was want of fasting, brought death, and couble, and anguish into the world; and things are cured by contraries, hot hings by cold, and cold by hot, that first dixury had need be expiated, and cured by Abstinence.

ou wil . 2. Fasting thus, we imitate the Holy at fuel Angels, they eate not, they drink not, and nd en ave indeed Bread to eate, but that Bread no other but the light of Gods coun-

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tenance, which continually feeds and nourishes them into the highest happi When I say we imitate them. press no fuch imitation, as that Monk pre tended to, that would needs live like the Angels of God, and went into about ren Wilderness, taking no provision with him, believing that God would feed him without a Metaphor with Angels Food but finding after a few days, that for want of convenient Food, he was read to faint and die away, he returned to his friends again, and one of them her ing him knock, and calling, Open the door, for I am such a one. It's impossible faid his friend, for fuch a one is be come an Angel, if thou art an Angel what doft thou fland knocking here for? But he continued knocking confessed his Weakness, and beggi of him to let him in, and give him fomewhat to Support Nature, and that he might recover strength. I mean no fuch imitation, but as fasting makes our Souls fly up more vigorously to Heaven, and fits us for divine contemplations, and heavenly meditations, fo far we may be fald in this Exercise, to imitate those blessed Spirits, whole contemplations of the di-

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2. Prequent fasting is that, which will eserve health and life better, than any wfick what foever. What makes fo much ork for Physicians but eating and drinng to intemperance? Nay do not Phycians cure men by Abstinence? and if at be their great remedy, why should e not make use of it, before we have ed of them? Gouts and Fevers, are best ared by fasting, and forbearing nourish-Victuals; If it lie in our power to preant diseases, who can pity us, when we linto them, feeing we are wilful in eprocuring? So advantages, fo protable is God's service, it heals not onely e inward, but the outward man too, inferves nature in its vigour, the eyes in eir strengh, the limbs in their nimbleless, and the head in an even temper. What made the ancient Hermits, that lept almost a perpetual Fast, live so long? Why! their frequent fasting: So true is that faying of Solomon, The fear of the Lord prolongeth days, Prov. 10.27.

4. If you would displease the Devil, fult, if you would please him, neglect this Exercise. Nothing pleases the Prince of Darkness more, than seeding high, by

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this

this he tempted the Israelites into Idels try, Numb. 25. 2. By this he tempor men to Pride, to Fornication, Adal. tery, to Lustfulness, to Wrath, to Malice, to Revenge. By fasting the Devil is expelled by fasting his power is weaken'd, by fasting his Temptations lofe their sting. By continual feeding and filling our felves he darkens our Understanding; clouds our Reason, dulls our Devotion, makes us indisposed for Gods service, and de prives us of that light, whereby our feet should be guided into the ways of peace. How long then do ye halt between two opinions, if the Lord be God, follow him, but if Baal be God, follow him, I Kings 18. 21.

5. Will not the very Heathen shame you in the last day, if you neglect this (a) Vid. Exercise? (a) Epicurus himself lived up Diog. on Bread, and Water, and Apples, and Laert. lib. 10. de Herbs, faying, that Bread and Water & lib. 8. would satisfie Nature, and what was be de Pythag. youd that, was not to satisfie Nature, wind Derray but Luxury. The like did Pythagoras Jugar igum before him, who defended that this flight Tel Trespire and flender diet would not only preserve mens health, but furnish them with extom. 2. lib. cellent Notions, and clarifie their Reason. 2. contra (b) St. Ferom from Heathen Writers, tells

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Idola show under Saturn the First, men lived nder Cyrus many of the Persians lived together upon Salt, and Bread and Water, and Barley-Flower; How the anti-Priests of Egypt abstain'd from all lesh and Wine, did eat Bread but seldom, made Herbs, and Fruits of the Earth heir onely Dyet, and would not touch other Milk or Eggs, faying, that the one was but liquid flesh, and the other nothing hat Blood, onely the colour changed; nd how the Persian Magi made use in their Diet of nothing but Flower, and Herbs. I do not from hence infer, that you buft change your Diet, but onely this, what a Witness this temperance of the Pagans will be against you one day, even gainst your intemperance, and feeding high, and unwillingness to apply your elves fometimes to this Religious Exercise of Fasting and Abstinence.

6. So strange a power hath this Exerife with God, that by vertue of it many have wrought Miracles. I know not whether that old observation will hold Author water, that Elijah, while he kept to Bread fratr. in and Water, wrought Miracles; but after Eremo perhe began to eate flesh, that power ceased. Beram ad-However, herein the Fathers agree, that fino. Hie.

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by Fasting Daniel Stopt the mouths of Lions; by Fasting, the three young Men at the Court of Babylon quench'd the vio lence of the fire, which makes St. Jerome cry out, How lovely is this Exercise. which appeales God, allwages the rage of Lions, and chases Devils? By fasting the Israelites overcame the Amalakites; by tasting Foshua stay'd the course of the Sun: by faiting Lazarus comes to be received into Abraham's Bosom. I conclude this Subject with the words of St. Ambrole. Great is the Virtue of Abstinence, an Ex-

Ambrof. lib. de Elia & jejun.

t. 1, 2.

ercise so glorious, that the Son of God himself was enamour'd with it. The fasting Elijah speaks the word, and the Heavens become Brass; By fasting he raises the Widows Son to life again, commands Rain, calls for fire from above, and is wrapt up in a flery Chariot into Paradice ; By his Forty days Fast he obtains the Honour of the Divine Presence, and the more be Fasts, the greater Marks of Gods favour he receives, stops the Stream of Jordan, and turns its slimy bottom into dust. For what is Abstinence but a Picture of Heaven; it's the life of Angels, the death of sin, the grave of evil concupiscence, the means of salvation, the root of grace, and the foundation of chastity. By this men climb up to Heaven a nearer way

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And by the Strength of this Elias ascended, before the Horses of fire mounted him on high.

III. Extraordinary Exercise.

Watching. An Exercise commanded and recommended, Mat. 26. 38. 40, 41. Mark. 13.37. 1 Pet. 5.8. Ads 16.25. Ads 20. 7. By watching here I do not mean watchfulness of the Mind, a Subect, I have already sufficiently discours'd of in the Ordinary, and constant Exerdies, but Abstinence from sleep, and keeping our felves awake for devotion ake; in a word, that which the Primitive Church hath expressed by Vigils, either fitting up the greatest part of the night, or rifing at midnight to praise God, and to magnifie his Goodness. And though I do believe, that in the places, I have quoted for this piece of Self-denial, Christ intends chiefly mental Watching; yet some of the expressions are such, that they cannot but import corporal Watching too; and fince people cannot be supposed to be exhorted to Vigils in the day time, when the greatest part of Mankind are awake, it must follow, that this Watching imports Self-denial in Sleep at night. And the reason of the necessity of

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of this Exercise is given by St. Chrysofton, The night was not made that we should spend, and consume it all in sleep, witness your Seamen, Tradesmen, and Artificers. So the Church of God rifes at midnight: Imitate her, and behold the dance, and order of the Stars; How profound is the filence of nature, how quiet are all things! stand amazed at Gods dispensation. is the Soul nimbler, subtiler, quicker, fitter to behold things sublime, and great. Darkness may lead thee into contemplation of thy fin, and consequently into compunction seeing the Skie embroidered with Lights, what an excellent consideration will this produce of thy CreatorsWisdom! Midnight Prayers strangely incline Gods favour, especially if thou make that time a time of Lamentation, which others make a time of Rest and Laziness.

Night-Devotions in all probability have been very early in the World, and God seems to have given men an item of them by his appearing to them so often in the night. Before day Abraham rose to sacrifice his Son. In the night it was, that Jacob wrestled with God, and received

Gen. 32.24 Jacob wrestled with God, and received Exod. 12. the Blessing. In the night it was, that God led the Children of Israel out of

11. Egypt. Samuel cryed unto the Lord all night.

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ight. Judith rose up in the night, and Jud. 12.1, erformed her Devotions; and who nows not what the mighty David faith Pfal. 6, 6. of himself, that he washed his Couch with his Tears at night. In the night, Luk. 2.8. the Son of God was Born, and the Angel 11. of the Lord brought the news of it to the Shepherds.

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The Heathen themselves, by a natural dictate of Reason thought it unjust to foend all the night in fleep without some expressions of Gratitude to their Deities. This made them not only facrifice a Cock to the Night, which they adored as a Goddess; but by Watching and sitting up at night, and praying to their Gods, testifie their respect, and homage to that Being, from which they thought their Bleffings did drop down. It's true, many of their nocturnal Devotions, were impious, prophane and ridiculous, but still this argues, that they thought it rational, and a duty to the Gods they worshipt, to adore them in the night as well as in the day; not onely the Vestals rose in the middle of the night to facrifice, but the Indian Philosophers too paid their respect to the Sun at night; for it was their God, and the same they did in other places to Venus, Bacchus, Apollo, Mi-

nerva.

cic. de le nerva, which makes Cicero and Senece gib. 2. St. speak highly in commendation of such videc. 5. Vigils or devotional Watchings, if they be used with Sobriety. How the Chris stians came to exercise themselves this way is foon guessed at, if we reflect on what Christ had told them, that he would come to Judgment in the night; or to use his own words, as a Thief in the night. Rev. 3. 3. They trembled at the word, he had spoke, Mark 13. 35. Watch therefore, for ye know not, what time the Master of the bonse cometh, whether at even or at midnight, or at the Cock-crowing, or in the morning; and this made them deny themselves in their Sleep so often, and rise to praise God,

The example of David was a great motive also, for at midnight will I rife and give thanks unto thee, faith he, Pfal. 119.62. For the Christians in those ages had a custom, which is much out of fashion now, whatever they found, that any holy man had done before them, if it were possible they would imitate him in that fervice, and devotion. This Ad. 16.25. made Paul and Silas, pray and fing praises

lest coming in the night, he should find

them unprepar'd.

at midnight, and from hence, as well as from Christs watch-word it was, that the

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bristians in Pliny's time, used to meet be. Phin Sees re day, and fing a Pfalm to Christ, as 116. 10. nto their God. And these Meetings Tertull. ad tertullian calls Nocturnal Convocations, as c. 4. he Prayers then used were afterward di'd Lamp-devotions, or Candle-devo- Preces Lutions. And though I do not deny but cersaria. hat the Perfecutions of those Ages were artly the cause of their meetings at ight, when their Adversaries the Heahen were afleep, and therefore unlikely o disturb them in their Worship, yet his could not be the fole reason; for fometimes they had respit, and lucid inervals, even under Heathen Emperors, and yet they continued their Vigils, and night fervices.

These night-devotions were in process Epiphan. of time performed in this order. 1. When in Comby-light was shut in. 2. When they were Hieron. going to bed. 3. At midnight. 4. By Ep. ad. break of day; hence it is, that St. Ferome Demetr. bids Enstochium rise twice or thrice, out of her bed at night to Prayer, and these four hours of Prayer at night joyned, with the three hours in the day, made up that ordinary Devotion which they undertook in imitation of Holy David; Seven times a day do I praise thee, because of thy Righteous Judgments, Pfal. 119. 164. for

they

vid. Chry-they pray'd at nine of the clock in the first ad morning, because then the Holy Ghost descended upon the Apostles, at twelve of the Clock at noon, because then the Son of God was crucified, and at three of the Clock in the afternoon, because then

Christ gave up the Ghost.

The Heathen, especially in the first and fecond Centuries after Christ, took for much notice of these midnight devotions of the Christians, that they ordinarily call'd them Owls, and men that shunn'd day-light, and though it's true, they accused them of promiscuous Copula. tions, eating of Children, and fuch Crimes, partly because they could not tell, what they did in those night Assemblies, and therefore suspected it must be fome ill thing they did, because they made use of the night; partly because the villanous Gnofticks, who called them selves Christians, committed abominations much like these; yet the World found afterwards, that it was their love to their Creator, and Redeemer, that made them watch, and pray, and praise and fing the goodness of their God at midnight. It hapned afterward that these Night-devotions were abus'd; for Men and Women using to meet at night in Church-

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hurch-yards to praise God, some were so rofane las to commit wickedness togehre and made those Devotions opportuniies of impure and lascivious Actions; upon which account they were forbid, espe- vid. Conally to the Women, by the Eliberitane can 35. Council, about the year 305 after Christ; Placuit, probiberi, yet this restrain'd not the sober use of ne samine his Exercise, either in private houses, or in comiter pervisilent n publick places, where men met by eo quod hemselves; whence it came to pass that sape sub in the succeeding Ages, they went so far, betentuoras to institute Societies of men, which tenter seethey call'd axi purtos, or men that never lera comlept, who relieving one another, fung praises to God day and night without my intermission or interruption; For is foon as one Company had done, mother began, and thus they represented Heaven, and the Joys of Angels here on Earth. This Zeal in these atter Ages is grown cold, and the lukewarmness of the present times is such, that, he seems to be a setter forth of new Gods, that Preaches up this kind of Exercise; yet I know not, whom we can imitate better, than the Christians, who lived in times of the purest Devotion, and to see, how far this Exercise may be revived among us, is the attempt of the following Discourse; and to make it pra-

cticable

Cticable, I shall first lay down some Rules bilick. concerning it, and then add fome encoun ragements.

The Rules are these following.

1. There being at this day no publick meetings of Christians at night upon the account of devotion; what is done, muft be done by private persons in their own Chambers, or Houses. Where there are no publick Societies to encourage w. there our own Zeal must prompt us to fuch Exercises; and did private Men and Families begin it once, the Governours of the Church, would foon encourage it publickly, who only forbear to urge it, because the age will not bear such watch fulness. A Christian that's Zealous for God's Glory, stays not for a publick Summons, if he find that fuch an act of Piety, is acceptable to God, and it's enough to him that the Saints of old did What is order'd by God, or Man in publick, is onely to kindle fervour in Mens breafts at home, and as man for to pray need not every time, he is to kneel down, run to a publick Church to pray. so neither is a Christian obliged to no glect this Watching upon the account of devotion, because it is not exercised in pub

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e fee wil oth recommend it to private Christians, hough she cannot as yet bring private Christians to use this Self-denial publicking. It were to be wish'd that the Minibers of the Gospel did begin this Exercite, and possibly some well-disposed thristians would follow them, but the we live in is so very apt to call all langs Superstition, and Rags of the Thore of Babylon, that looks like Selfmal, that even those Divines, that would observe these Vigils publickly, are not, for sear of greater inconveni-

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As I told you in the beginning, that We Vigils, or Watchings to devotion night, had reference either to fitting the greatest part of the night, or to ng at midnight, and employing some me in Prayers, and Praises, so where a imeans to make use of the longer Vihe would not do amis, if he used m once a week; though, if a man can. ing himself to it, the Vigils appointed our Church, are an excellent Rule to go To fit up one night in seven certaincannot be prejudicial to Health, when fee persons upon more trivial occasiwithout doing themselves any hurt, fit

de jejun.

fit up two or three nights in a week, T Tortull. lib. Christians of old, by what Tertullian to us, fat up two nights in a week upon t account of Religion; how happy thou we think our felves to be, if we could pe fwade men to fit up but one. The fi ter Vigils or rifing at midnight to dev tion, and spending some time in Pio acts, and Exercises may easily be perfer med, and practifed every night, especia ly by Men and Women, who are limb and have nothing to take care of the things of God; and there can be great difficulty in it, if we will but for our felves, and push nature forward wie it is loath to go. This would make awake as duly about that time, as we at feven or eight of the clock in the mo ning. . Nature is a very tractable this especially where people are healthy, will yield to modest violence, and Scepter of Reason, and use will m that facile, and casie, which Men look u under the wrong notion of imposit

3. The Exercises proper for these gils, as I have partly intimated alread are praying, finging of Pfalms, or recit and repeating fuch Pfalms as are mol table to our Wants and Necessities,

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editating. Theodofius the Emperour did Vid. Sorose in the night, with his Sisters, and crat. lib.7. eir chief employment was to sing Pfalms, one Verse, and they another; So little ere Kings, and Princes ashamed in those s to express their Zeal in Religion. efe Exercifes drive away the tediousness the night, and turn darkness into day. ele make the Son of Righteousness rise on us with healing under his Wings, dfill the Soul with oriental Splendour. efe make the black night look lovely, dare the best weapon to disperse all terws, the Officers Hell may scatter at that me among Gods Creatures. He that of have variety of employments at fuch nes to prevent weariness, may begin hmuling upon Gods wondrous Works, on the blackness and deformity of Sin, the dismalness of that Soul, that is a nger to Divine Illumination. ditation, he may proceed to Prayer, from Prayer to Singing; or if he be able to Sing, to rehearing the Songs the Sweet-Singer of Israel; These py Changes, like so many different fical Instruments, will give new deits to his Soul, and make him loath to over. These like rich Liquors, the heart and all the faculties thereof with Dd 2

with a divine briskness, and make the South a rise from her devotion with a sacred re 157

lish, and appetite.

4. These Vigils, or Watchings at night be no to acts of devotion may be prejudicial to upo persons, that labour under weakness which of body, nay and to fuch as work hard ak, n the day-time, whether the work by fin Preaching or Servile labour; yet do no vercife people work hard every day, nor dent tr Ministers Preach every day, nor dor nobl weakness continue every day, and there Hea fore these must not be made impedimenting C for the total neglect of this Exercise des it fometimes people, that have work'd at alfo day cannot sleep, and had not they be lighbour ter consecrate that time to the praises on the that God, who neither slumbers, nor sleeps reat property and their Spirits with any extraordina sample ry service or toiling, may not the Soulb stary ravish'd at night, and summon'd to apply exceed the self to this delightful severity? Sha sercisis the softness of the Bed keep the Soul from ther 1 fuch employment? or the warm down take the Pillow hinder a Christian from cry meving ing out with the excellent Pfalmist, Mutit v heart is fix'd, my heart is fix'd, I will me da sing and give praise. Awake up my glory by I

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awake warrel

he Sou ake, I my Self will awake right early,

red re 1 57.7.

. This Exercise at night may lawfulat night be neglected, if the evil that may enlicial to upon it, be greater, than the good kness o hich can be expected from it. This I hard ak, not onely with respect to what men ork by find upon the frequent use of this do no sercife; for a man may find upon fre-nor do ent tryal, that it either indisposes him in or do enobler Duties, or discomposes him in there Health, whereby he is hindred from dimenting God farther service, and in such kercife as it may without sin be laid aside, red at also with respect to the offence, his ney be reghbour may take at it; for it may hap-raises at that a weak Christian may sink into fleeps pat perplexities, because his strength do no all not bear this Exercise, while my ordina ample makes him look upon it as ne-Sould fary; or a man may have a Wife, that apply exceeding tender of him, and upon his ? Sha sercifing himself in this manner, may al from ther lead him a very unquiet life, or own take her self sick with vexing and may neving at his austerities, upon a fancy If, Mout it will shorten his life, or cast him into I will me dangerous sickness, and consequently glory by her continual, and importunate, awake parrelling about it, cause great disorders

ders in the Family, and by that mean of put a stop to the free course of some great theve ter Duties; and in both these cases; I Dumay lawfully be omitted; for God alway arity bids us measure the Exercise of our Du 6. He ties by the Good that slows from them 1, or and therefore if the evil, or mischief acre are tire dently attending such Exercises, be great, the ter than the good that we can suppose to in do reap by them, God certainly requires not ing a the practice or performance of them. Yes mal, even here, it's fit we use such Argument fron to our Neighbours or Friends, as may a wa discover to them the weakness of them face surmises, and the needlesness of their suld Scruples, for sear we seem too easie in the yielding to the neglect of a thing, which is we otherwise may be a great Promoter of age! Holiness.

Indeed in the great moral Duties of lowfi the Gospel, which are expresly, and per fless remptorily commanded, I must neither would hearken to Father, nor Mother, neither it Wife, nor Sifter, nor Children, but as ich I St. Ferom speaks, trample upon them all, with I rather than neglect a known duty, and in undergo all the inconveniencies, and resum be proaches in the World, rather than commit a fin wilfully; but this will not hole ave in circumstantial things, such as this prairie.

fing

m, a

t means of God at midnight is; for these ne great tever give way to the more substan-ales, in Duties of Brotherly Kindness, and

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lalway writy.
Our Du 6. He that ventures upon these Vithem 1, or Exercises either all night, or for
its factor at time at midnight, must be a perbe great, that loves God servently; and in
pose to in do I, or any man alive, attempt to
sires not ing any person to this piece of Selfm. Ye mal, without that person knows, what ument frong love to God means. No man as may a watch, that doth not love. As weary of their facob was with his Journey, yet love Gen. 32.

of their sould not fuffer him to sleep at night, 22, 24.

which is the must awake to contemplation; which is while he was engaged in t, the oter of agel of the Covenant wrestled with in, and blessed him. Love shakes off it it self makes it and per alless. Love breaks forth the more visited to be a less to big

neither wously at night, the less there is to hin-

neither er it in its operations. Love makes but as ath Exercises easie, and a Christian that

em all, ath love to spur him on, runs chearful-, and in this narrow way. Love carries

nd ream beyond inconveniencies, and makes

compain desirous to lose his life, for him that those ave it. Love embraces all opportunities praise exercise its gratitude to the Lord Jesus,

Dd 4

and there is no time comes amis to the inestimable Grace. He that either bath felt or read what love will do to Friends on Earth, will be able to guess at the truth of what I do propose, and sure he never knew yet what being fick of love is, I mean of love to Christ, that never found himself in a disposition or temper to lay, By night on my Bed I Sought him whom my Soul loveth; I fought him, but I found him not; I will rife now, and go about the City in the Streets, and in the broad-ways I will feek him, whom my Soul loveth, I fought him. but I found him not. The Watchmen that to about the City found me, to whom I faid. faw ye him, whom my Soul loveth; It was but a little, that I passed from them, but I found him, whom my Soul loveth, I held him, and would not let him go, until I had brought him into my Mothers house, and into the Chamber of her that conceiv'd me, Cantic. 3.1,2,3.

7. That this Exercise of rising at midnight to Prayer may be more satisfactory, and effectual, I would advise to going to bed betimes, that nature being refresh'd with some sleep before that time, may be the sitter for this service; and, it's very probable, that those who in the Primitive Church used this Watchfulness,

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blerve men, Employ themse at their having ning al it cann find th nal Ex Mafter to acco gion,n as Spin ver, a thisa worth must Sodon prett of M

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observed this Rule. In this Age Tradesmen, and those that have any toiling Employment in the World, have brought themselves to an ill custom of sitting up at their Trade till midnight almost, and having tired themselves with running after their Worldly profit all day, it cannot be otherwise, but they must find themselves very unfit for this nocturnal Exercise. If ever a man becomes Master of this Virtue, he must learn to accommodate his business to his Religion, not his Religion to his business; and s Spiritual fervour must be the first mover, and principal wheel that must set this a going; so where Religion is thought worth nothing, all that we have faid, must be as the news of the destruction of Sodom was in the Ears of Lots Kinsmen, a pretty Tale, and that's all. If Euclides of Megara thought not much of it, to confult Socrates in the night, why should we think it troublesome to participate of Gods instructions in the night-season? We, I say, who are to tread in the steps of the great Bishop and Shepherd of our Souls, and it was his custom, we know, to rife in the morning a great while before day, to go into a folitary place to pray, Mark 1. 35. 8. The 8. The Task will be more easily, and more chearfully performed, if we can get one or two or more of our acquaintance to joyn with us in these nocturnal Exercises; Company is a great encouragement to such acts of Piety, and man being naturally a sociable Creature, Society not onely comforts him, but is a spur to devotion, especially to such devotion, as is attended with severity. One keeps the other from fainting under his Burden; and if one grows cold, the others zeal is enough to inspire him with new vigour and alacrity. Those seven Men, Rust speaks of who divided the night

Ruffin. lib. 3. de vit. Monach. fest. 199. 200.

and alacrity. Those seven Men, Russiand alacrity. Those seven Men, Russiand speaks of, who divided the night, and alloted sour hours for sleeping, sour for praising of God, and Prayer, and sour for working, and likewise the day, and appointed six for working, three for reading, and praying; three for eating, and walking, without all peradventure sound great encouragement in one anothers Society, and this their order would scarce have lasted so many years as it did, if it had fallen to any single persons lot to kept it up.

The same Author hath a passage of another company, seven in number, who on Saturdays about three of the Clock in the afternoon used to meet, and having

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aten together (for in that age they eat once a day, and commonly towards he evening) they fell into spiritual dif-ourses, banishing all secular business, and wing afide all thoughts of worldly lings, and talk'd onely of Heaven and ture Glory, of the Rest of Saints, and of he Misery of the Damned; and when mey had spent some time in such discours, they fat up all night, praising and mamifying, and finging the Goodness of lod; and this they continued, (paufing w and then, and fpending some time in fence and meditation) till three of the lock in the afternoon next day, and fo bey departed again every one to their weral Habitations.

So great a support doth the Soul rerive from good Society, that is of the ime mind, of the same fervour, and of he same zeal and earnestness to glorifie God; and a man will do that, encounged by Society, which before he could not have been drawn to perhaps by the frongest enforcives, or arguments.

From these Rules, I come in the next place to recommend to my Readers this nocturnal Exercise, and to give them ock in some encouragement to this piece of Selfdenial. The Arabians tell this passage, or

fable

Present State of Egypt, p. fable of the Offrich, that when the in tends to hatch her Eggs, she sits not on them, as other Birds, but the Male and Female by turns hatch them, with their Eyes only, and if one be hungry, and minded to feek for Food, it gives notice to the other by a certain cry, to come, and relieve it, and being come, it continues looking upon the Eggs so long till the other be returned; and they add, that if either of them should but leave looking on never fo littlea time, the Eggs would spoil and rot. I do not warrant the Truth of the Story, however the Coptite Christians are so perswaded of the reality of the thing, that they hang up a lighted Lamp in their Churches between two Ostrich's Eggs, over against the Priest that officiates, to bid him be attentive, and watchful about their devotions.

I know not whether such an Emblem would be any great engagement to Christians in this age, to watch at night to the Exercises, I have mention'd; but however, the Subject is not so poor and barren, as to be destitute of Arguments. And

I. Doth this Exercise seem so grievous to you, that can rise at any time in the night

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night to get some considerable gain? Would you think it troublesome to rise at midnight to get ten or twenty pounds? Were you fure to get every time you rife at night, half a score of Broad pieces of Gold, would not you make a shift to et up? This shews you can do it, and, but that you think you may fave your Souls at a cheaper rate, you would cerainly do much for their profit, and advantage too. Sure the Soul may get confiderable gain by fuch vigilance. In the dead of the night, while other people sleep, to get up and to converse with God, is to be truly ambitious of His favour, and it shis Rule, I love them that love me, and those that seek me early, shall find me, Prov. 8.17. where God sees a holy Soul thirsting for him in the night, he certainly fatisfies that thirsty Soul with goodness, and opens for her Rivers in high places, and Fountains in the midst of Valleys, makes her Wilderness a Pool of Water, and her dry Land Springs of Water, Isai. 41. 18. where men prevent the dawning of the morning, to meditate in his word, God hears their Voice according unto his loving kindness, and quickens them according to his word, Pfalm 119. 147, 148, 149. This is the best best preparation for the duties of the following day, and he truly begins the day with God, that at midnight rises to give thanks unto the God of his Salvation.

2. Behold how High - way - men and

Thieves can rise at midnight to Rob and Murder Men! Behold how watchful those unhappy Creatures are to circumvent the unwary Traveller! Are these wretches so watchful to lose their Souls, and shall not we be as watchful to save ours? Shall they think the Devils service worth their watching at night, and shall not we think the service of our God worth so much? Do they watch to contrive mischief, and

Ut jugulent homines surgunt de nocte latrones. Ut teipsum serves, non ex pergisceris? Horat. Epist. lib. 1. Ep.

to action, and shall it dead ours altogether? Shall not we do as much to make sure of Heaven, as they do to make sure of Hell? Or is the undoing of our selves a more charming act, than securing our everlasting interest? How many are there that can sit up drinking and dancing and revelling all night? Can the Devils Votaries deny themselves, for their Master, and shall we do nothing for ours? Is the true God the onely Deity, that deserves no Self-denial at our hands? And

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ds? And and must the Devil be adored with greater reverence than He, at whose presence Devils tremble? Men are not weary of playing at Cards, or Dice all night, and cannot they watch one hour with Christ at night? Can Men break their sleep to mind the works of Darkness, and shall not we break ours, for doing things, which become the Children of Light?

3. To rife thus at midnight to praife God is an act of Charity to our Neighbours; for Thieves, and Purloiners finding us up at a time which they pitch upon for their Robberies, may be afraid of making attempts upon a Neighbours house for fear of being discover'd by who are awake, and engaged in devotion. Not to mention, that fuch Exercises of singing praises unto God, may trike the Robber, if he hear them, into fear and trembling, and oblige him to go away without his intended Prey, as much as the innocent Infants smiles did the Turk, that came with an intent to Murder it; lo that this Watching at night is to contribute in part to the publick Good, and to be instrumental in our Neighbours Prefervation.

4. How

Гондоры а KOL WILL TON Tiveung KENTH ME-7 G. Ignat. Elycarp.

4. How happy will it be, to be found praying and praising God, should God call us away from this World, at midnight. Bleffed is the Servant, whom his pift. ad Po- Master, when he comes shall find so do ing; Of a truth I say unto you, that be will make him Ruler over all that he bath Luke 12. 43, 44. One great reason why the Primitive Christians rose at midnight to Prayer, as I said before, was because they knew not, but Christ might come at that time to Judgment. Did they thus prepare for his coming above Sixteen hundred years ago, and have not we far greater reason to watch for his coming, upon whom the ends of the World are come? Did they think the Day of Judgment was near at hand, and shall not we fear it much more? Did they think to keep their Garments white, and their Lamps burning against the Bridegroom came, and shall not we think fo much more? Were they afraid of being a fleep at midnight for fear a noise should be made, Behold the Bridegroom cometh, and have not we far greater reafon to be afraid? Did they fo long ago shake off all carnal security, in expectation of the coming of the Son of God, and shall we rest quietly all night without think-

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thinking once what our case may be? one there is some strength in these Arguments, if the ground were but sit for them, if our hearts were but prepared for them, if the thorns and briars of worldly ares did not choak them; and as tedious the Exercise may seem to be, certainly means might be found out to make it asse. And,

T. Use would make it so. In the Works

St. Teresa there is mention made of
the Peter de Alcantara, who for forty opp. Teres
that shad slept but one hour and a half in vita. c.
that day and a night, and that he found nothing so troublesome to him, as breaking
miles of his sleep, which to effect he althat says sat when he slept: Aristotle, to Vid. Diographs
that when he slept: Aristotle, to Laert de
the himself in the night, would hold Aristoteles
that Ball in his hand, over a Copper-

ion, when he composed himself to rest, hich Ball when he was fast asleep, ould drop out of his hand into the Ban, and with the noise it made, awake m, and give him notice, that it was time apply himself to his Studies again, whis Scholar Alexander the Great would metimes imitate him in that particular, dnothing but use made it easie to them.

Mecænas indeed we read, that for the years together he flept not at all;

Ee

and Physicians in their observations have the taken notice that some have lived with out sleep nine days, some ten, some fil teen, without any prejudice to the health; but these examples we may juffly look upon as Miracles, rather than effect of use, and custom; by use a man man much abridge himself in his sleep, but cannot ordinarily attain to a perpetua vigilancy, and as to be always waking is to be Immortal, fo to fleep more, the is needful, is like death, rather than life.

2. And to this nse we shall arrive th fooner, if we eat very moderately; fo it's the fumes of a full stomach that can immoderate fleep. Eating little wil support Nature better than plenting Meals; We first corrupt Nature, and teach it to crave more than it wants and the ill custom brings a necession upon us to keep up our intempe By this moderate eating Marcel lus Strategus in Commodus his time brought himself to that vigilance, the he was the object of all mens admirat on. It was St. Anthony the Hermits Ilen der and simple diet, that enabled him to observe those laborious Vigils, we read o and hence it was, that he used to quarre

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have the hard when he faw him rife, for with surbing the joy and sweet communion had with God all night, fo true was then at saying of Scopelianus of old, That the just be is the best friend of the Soul, and parbe is the best friend of the Soul, and parpates of the Wisdom, and Glory of the

Nothing will facilitate this watchness at night, more than frequent king memplations of what others do, and that we done before us. They were men, we the mities of the flesh, as well as we; we re Souls as well as they and may have re Souls as well as they, and may have rage as well as they, if we will take fame reasons, they did, into consideon. A shadow of this Virtue is to then in the Cock and Lion, the former which (a) Pliny justly calls a Creature (a) Plin. m to call People out of their Beds, and Hift. Nat. empe latter therefore was made by the An-

The (b) Dragon that kept the Golden (b) Valer. ece, was always awake, and the Hun-Flacc. in miratidey'd Shepherd then ceased to live, Argonaut. is sen he ceased to watch; Emblems these nim to of the Exercise before us, and the ead of defus therefore continued in Prayall night, to shew that if the Master with could

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ats the Symbol of Vigilance.

could watch for the Servants; the Servants have reason to watch for their Mac (c) Chrysol. Ster, saith the eloquent (c) Chrysologus. Of Homil. 24 the Pantarba or Shining-Stone they rede servo port, (d) that in the middle of the night (d) Philost it sends forth a grateful splendour, and vit. Apollon. 1. 3. c. seems to turn night into day. Whether there be such a Stone, or no, I dispute not, but the Moral of it are these nocturnal Praises, and Hallelujahs; these make it day at midnight, and whatever darkness may be on the sace of the Earth, I am sure, in a Soul that uses them, the Sur shines, and a glorious charming Light

shines, and a glorious charming Light arises. The night they say is a time, that Spirits walk abroad; It's true enough, where men use this Exercise; for an Inf-

nite Spirit, the God of Grace and Peace walks forth to meet them, and the Soul makes her Chamber another Mahanam.

a walk for the Host of God. I conclude this Subject with the words of Nestor in

I Jefus there are con ins.

Homer to Diomedes, and the rest.

Gen. 32. 1-12.

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Exped Tudeos ผู้ยิง Ti กล่างบางงา บักของ ผู้ผายัง Oux ates Tewes 'em ออเอบ กระบังกอ. night Εια) άγχι νεων, ολίγος δ' έτι χώρος έξύκω Οδσωνύν φίλα τέκνα, φυλάσσετε, μηδέ τιν ύπνος 'Αιρείτο, μη χάρμα γενώμε θα δυσμενέεσσην.

Which I thus Paraphrase:

hat? Sleep all night, and th' Enemy fo near ? hen from the Camp you may their Voices bear ? it not time unto our Arms to fly, hen but a Hill 'twist them and us doth lie > p, stand upon your guard, my Children, watch. If the bold foe you unawares do catch; and in your Slaughter triumph, and do Corn our braver Souls, like Men to ruine born.

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IV. Extraordinary Exercise.

Self-Revenge; an Exercise insisted on, idersta 2 Cor.7.11. and practifed by St. Paul, 1 Cor fa H 9. 27. and by Timothy, I Tim. 5, 23. Idi ems n stinguish this Exercise from the rest, not because Fasting, and Vowing, or Watch ress a i at the ing have nothing of Self-revenge in them, but because the word is more general, orm of and includes all other lawful severities, shair which holy men have used upon them- he Na selves; so that this Exercise takes in all er am other acts of Self-denial, undertaken on purpose that the Soul may learn to die to the World, and to have her convenfation in Heaven, an Exercise, as antient. as Christianity, nay, as antient, as the Law of Moses; for it began as early, as the Nazarites, who neither cut their 2, 3, 5, 6, Hair, nor shaved their heads, nor drank any Wine, or strong Drink, nor tasted of any Liquor of the Grapes, nor eat any dried Grapes, nor any thing that was made of the Liquor of the Grapes, or of any strong Drink; severities used on purpose, and by Gods approbation, that they might more entirely dedicate themselves to Gods service; And these auste-

rities we find afterwards used by Elijah

the Prophet, of whom we read, that he

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is a hairy man, and girt with a girdle Leather about his Loins; I know some 2 Kings to ted on, inderstand the expression, a Hairy man, 8.

Leather about his Loins; I know some 2 Kings to ted on, inderstand the expression, a Hairy man, 8.

Leather about his Loins; I know some 2 Kings to ted on, inderstand the expression, a Hairy man, 8.

Leather about his Loins; I know some 2 Kings to ted on, inderstand the expression of the e Watch ress a mans Garment by such words; them, at the nature or external shape, and eneral, orm of his Body; so that he either wore erities, shair very long, and without dreffing, as them he Nazarites, who were a Religious Orin all er among the Jews, or he seemed liker, to die vilderness, hairy all over, insomuch that onuphr. onver title else could be seen about him, a c. 2. itient, piece of austerity the Prophet made use is the of, that he might learn to despise the ly, as World, and that no temptations might which their make any impression upon him, which dually infinuate into our Hearts, and Aflections, where the body is used deliately, and men take care to dress up hemselves curiously to please the eyes of the Spectator; and though it's true, that Elijah was a fore-runner of St. John the Baptist, as St. John Baptist was of Christ, and St. John is said to have had his Raiment of Camels hair, which seems to make it probable, that this hairiness of Elijah was only in his Cloaths; because those Ee 4

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those of his Antitype, or Successor were so; yet the Prophesie that God would send Elijah before the great day of the Lord Jesus his appearing in the World, imported not that he would be exactly like him in his way of living, and the sorm of his body, but that he should come in the Spirit and Power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the Wisdom of the Just, as the Angel said to Zacharias, Luke 1.17.

These severities were afterwards pra-Etised by the Rechabites, Jer. 35.6, 7. for they neither drank Wine, neither they, nor their Sons for ever; neither did they build Houses, nor sow Seed, nor plant Vineyards, nor possess any Land, but dwelt in Tents all their days, poor, and mean, and minding the Salvation of their Souls. When they ceased, the Essens, and the Pharisees took up that Discipline. The Essens lived retired from the World, avoided Cities, and Crowds of People, as temptations to loofness, and debauchery, hoarded up no Money, purchased no Lands, but lived altogether upon the labour of their hands, and nothing in the World could oblige them to have a hand in making Spears, or Swords, or Arrows, or Breast-plates, or Arms, or any other

Philon.
Hegi Të
maila Creduiov eivas
eksi depov.

were lastruments of War, because they said, would God had ordered, Mankind should live of the peaceably. They despised Riches, Ho-Vorld, jours, Pleasures, delicate Dishes, and racly wed upon little; contented with a form warle Diet, and aiming at nothing in me in his World, but Food and Raiment, if in the en of them met, none would speak till nd the he had first obtained leave of the other as the nine; and they ever wore but one Coat, and wore it fo long, till it was quite pra- worn out, and then they thought of pur-dafing another, and all this they did, they, that they might learn to die to the world, they and live like men, that had Souls to be fa-plant ved. The Pharisees went much farther , but in these severities, even to Superstition. Foseph. and Besides the first Fruits, they paid double Antiq. lib. their Tythes; and besides these Tythes, they Epiphan. s, and gave away the Thirtieth, and the Fiftieth Panar. lib. pline parts of their Incomes to the Church, or orld, the Treasury for the Poor; they lay on cople, hard Beds, had sometimes no other Pilucheuched no
Pillows fill'd with Straw, and Nails, and
harp Stones, that they might not sleep
to long, but awake to Prayers, some
hand would knock their heads against a Wall, ows, and others hurt their feet in going along other the Streets, because they walk'd with Arutheir

avel(s)

their eyes shut, being loath to look up. Mat-23-15. on a Woman; and others, as Christ faith would compais Sea and Land to make a Proselyte, disfigure their Faces, and look very ruefully, infomuch, that they feem'd Skeletons rather than Men. Though they had Wives, yet they would tye themfelves to Continence, and Chastity, some

> and keep themselves undefiled from all carnal pollution.

Whether St. Paul learn'd the severities. he used upon his body, in the School of the Pharisees, at the feet of Gamaliel, we cannot tell, but that he used them, seems to be very plain, from I Cor. 9. 27. 1 Hammond, keep under my body, and bring it into sub-

for four, some for nine, some for ten years,

See Dr.

on Luk. 18. jection, where the Greek word o'momail, as a learned Critick of our own observes. is very emphatical, and fignifies to strike under the ye, or to give one a blew eye, as Wrestlers in the Uthmian games, that cuffed one another, and wounded one another and though it is uncertain, whether the Apostle proceeded so far in this mortification, as to wound himself, or beat himself to that degree, that those Agonists did, yet it is more than probable, that he did afflict his body, and fought to keep it under as a Servant, or as a Wrestler doth his fellow,

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flow, that it might not be able to firike min, and undertook such austerities, as nade his Soul more than a Conquerour.

Indeed Christ himself lived but poor. effitute, and afflicted, and had not where to lay his head, and whether it was in imitation of Christ, that they would be conformable to him in all hings, or whether it was out of emulation of the Jews, that it should not be did that the Essenes, and Pharisees did more than they; the Christians about that time, and in the succeeding Ages femed to think themselves obliged to put their Bodies to some afflictions, and everities in this World, for the glories of nother, which made Nicholas the Deacon, whom we read of, Act. 6.5. instil this Prinaple into his Diciples, that they should Blogs was their Podies or mortifie the feb. Hift. Flesh, use their Bodies coarsly, that they Eccl. 1.3. might be more active in Spiritual Con-6, 26. cerns, and the same Doctrine, saith Euse-lex. strom. bius, was taught by the Apostle Matthias, lib. 3. sect. and though many have flander'd Nicho- Nicephor. las, and branded him as an Apostate, Eccles. and the Author of a Herefie, mentioned, Hist. 1.3. Rev. 2. 15. and as one, that gave way to promiscuous copulations, and made Scor-

tation a venial fin; yet the holy man hath been

been wronged, as appears by Eufebius, and Clemens Alexandrinus, and it's very likely that those who call'd themselves Nical litans, having heard Nicholas use that Motto, that the Flesh must be abused, defended their impure Doctrine with that faying, and from thence were called Nico litans, whereas Nicholas understood no more by it. than that Flesh must be fubdued, and bridled by fuch severities as we are able to bear, that our Faith and Hope may become more lively, and our inward and outward Man more expedite for Heaven.

Philo de wit. coniemp.

S. Bafit.

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72, 73. Concil.

If they be Christians, that Philo speaks of in his Book of a Contemplative Life, (Eusebius and St. Ferome think so) St. Mark the Evangelist it's like instructed them in these severities; for they used them, and were the wonder of the World: and who knows not how the fucceeding ages, pressed this Self-revenge upon all Ad Amphithose, that were fallen either into Adul-57,58, 59, tery, or Idolatry, or Murder, and repen-Ancyr.can, ted; and what severities they inflicted on 2, 3, 4, 5, them, how they obliged them to stand Con. Nicen. in a torn Garment at the Church door, and 1. can. 11. made them weep and fall down before the believers, that enter'd into the Church and beg of them to pray for them? How af-

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er this feverity, they placed them among te Catechumenes, then gave them leave to eceive the Bleffing of the Congregation, and when they had passed through all his Discipline, they gave them leave at left to joyn with Believers in their Prayers and Sacraments.

Tertullian, who lived about the year Tertul. de 103. after Christ, expresses these severi- Poenit. c. ties thus. Repentance is a Discipline 8,9. & Cyof Humiliation, and Prostration, and en-lapsis & byns such a Conversation, as provokes Epist. 31:

and allures Gods mercy. It determines, what Meat the Penitent must eat, what Cloaths he must wear; it bids him go and wallow in Ashes, lye in Sackcloath, throw dust upon himself, let his Soul melt. into grief, and treat those Members scurvily that have been Instruments in finning, to eate and drink nothing that's pleasing to the Pallate, but only so much s will keep Soul and Body together, to Pray, to Weep, to Sigh, to Howl, to Roar, Pacian. to fall down at the knees of Gods Mini-Paranes ad sters, and to beg of all he meets with, lioth. Pp. to supplicate to God for him. This is tom. 3.

Repentance. If you repent you must,

faith Pacianus, weep before the Church, lament your loft, and finful Life in a for-

did Garment, you must pray, and roll on. the

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the Earth; if any invite you to the Bath or some such Divertisement, you must the fuse to go; if any bid you to a Feat, you mult fay, these things are for the hap py, I have finn'd against God, and am in danger to perish for ever, what should I do at Banquets, who have wrong'd the Lord? you must take the poor by the hand, befeech the Widow, lie at the feet of the Presbyters, and beg of the Church to forgive you, and you must do any thing rather than perish. And accordingly Natalius the Confessor, when con-Hist.lib. 5. rupted with Money, he had suffered himself to be made a Heretical Bishop,

G. ult.

Ser mon. 41. de Sanctis.

and afterward by a fignal Providence be came fenfible of his Error; the first thing he did was to put Sackcloth and After upon himself, and to break forth into a large stream of Tears, and fall down at the feet of Bishop Zephirinus, and of the whole Clergy, nay, and of the Laity too, and to entreat them to weep with him, and feek Gods Face, and the restoration of his favour to him, and therefore the Author of the Sermons of Saints in St. Austin's Works, tells us, Repentance for Crimes and greater Sins, must be attest ed by strong Cries, and Tears, by Roaring, and Howling, by voluntary Separa-DION Bath

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on from the Communion of Saints, by ourning, by a long continued forrow: is necessary, that he who hath finn'd to he scandal of many, should repent to he edification of many. We must mourn fuch occasions, for the loss of our buls, as we bewail the dead Carcasses our Friends. If a man have loft a Wife. a Son, or a Woman her Husband, they ar their Hair, beat their Breast, contime in sadness, and shed Tears a great while together. Thus must we deal with air forlorn Souls. Shall we take on hus for dead Flesh, which we cannot ale to life again? And shall we not ourn for a Soul, that hath been dead, may by repentance be brought to again? And upon this Account Theoofus as great an Emperour as he was, Theodoret. epenting of the flaughter committed by is order upon the Thessalonians, fell lown upon his Face in the Church, his bul with David cleaved to the dust, e tore his Hair, beat his Forehead, and wash'd the Ground with his Tears. Be Ambros. ontented, faith St. Ambrose to the Virgin, lib. ad. hat had fuffer'd her felf to be deflowred, c. 8. bundergo any Labour, any shame, any digrace in the World, fo thou can'ft but cape eternal Fire; judge thy self with

rigour,

rigour, and feverity; break loofe from the cares of this life, count thy felf dead think how thou may'ft revive, and live again; Put on a mourning Garment chastize thy polluted Members with due feverities; Cut off thine hair, which hath given occasion to Luxury. Let thin Eyes run down with Tears, which have look'd lasciviously upon Man: Let the Face grow pale, which once look'd fresh and lively with impudence; macerate thy Body, put on a careless Dress, crucifie thy Senses, fright the People with thy Ashes, and Hair cloth; let thy Heart melt like wax, let this be thy Life, thus order thy Conversation, let this be the Dress of the Repentance, and then thou wilt dare to hope, if not for Glory, yet for freedom from eternal punishment. And the like advice he gives to the Man that deflower'd her. Get thee into the Prison of Repentance, gird thy Bowels with Chains, macerate thy felf with Sighs, beg the help of Saints, throw thy felf down at the feet of the Elect, banish all blandishments from thy Soul, and by continual Weeping, and Mourning, cleanse thy Heart.

oper. Hie. To this purpose speaks the Author of the ron, tom, 9. Epistle to Susanna in St. Jerome's Works, the greatness of the Wound in the Con-

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nce, must ever be answered by the atness of Repentance, and Repentance not a matter of Words, but Actions. d you then perform it, if you fet bee you the Glory from which you are en, the Book of Life from which your me hath been blotted out, and the outrd darkness, where there is howling dgnashing of Teeth, and which you become obnoxious to. And having ed this principle in your Soul, that pentance is the onely refuge after Baim; you must think no Labour, no of, no pains too much, nothing undeat, or unhandsome to be freed from erlasting Torments. Think on these ngs, and become a fevere Judge of your n Actions. In the first place you must barewel to all the cares of this World, dlook upon your self as dead to this orth, and let your only study be, how to eto life again. Then take and put on a ourning Weed, and punish thy Mind Members with daily castigations. at of thy Hair, which hath been the casion of thy Luxury. From thine es let bitter Tears flow down, because them thou hast defiled thy Soul. Let Face grow pale, which thy fins have ven a chearful, lovely colour to. Strow Afhes

Ashes on thy Body, let Hair-cloth sing Man thy Flesh, let thy Heart melt like War Feve within thee, crucifie thy Senses, which led, the have let in the Poison. This is the Proshe becess of Repentance, and doing so, though sins, a thou may'ft not hope for any high de greater gree of Glory, yet thou may'ft be confident, thou wilt be freed from everlasting poil have a sense of the confident of the c anguish; fo Nineveh escaped her ruine rve In this manner was the mighty David ju mure; stified. He that spares not himself, him must b will the Almighty spare. Great fickness merly must have fignal Cures; great Crimes re lody quire great Satisfaction. On these Plank which thou may'ft swim out of the gulf of Per al eardition. These are the Agonies, the Pang uent erpet of a true Repentance.

Chrysoft. Of this Theodorus was so sensible, the my prome some some sensible and sensible of his great transgression, he were season sensible and retired from the World, shut him subated felf up in a Cave, lived there the remainder of his days upon Bread, and St. Water, and spent his time in Fasting, it in this Prayer, and in watering his Couch with ackel

his Tears; and indeed this advice was ers Hieron. in duly follow'd by the noble Paula, though ang t vit. Paul the was guilty of no fuch Orime. Afte er, I

her Husbands decease, she could never henig be perswaded to fit down at Fable with in

h flins Man, though never so holy. Even in e Was Fever, she would not lie upon a sofe which led, but on the Ground upon a Mat. he Prohe bewailed and wept over her little hough ins, as much, as if they had been the ligh de neatest Crimes, and when St. Jerome exextended and admonished her not to lasting tool her Eyes with weeping, but preruing rve them for reading the holy Scriwid ju mere; No, faid she, this Face of mine If, him must be befineared with dirt, which forkness nerly I have painted and patched. My mes ready must be afflicted, and used coarsly, Plank which formerly hath been given to Car-. of Per al ease, and worldly delights; my fre-Pangment laughter must be revenged with trpetual weeping; My fost Linnen, and by the my precious Silks must be changed into measie Sackcloath, and I who have entered to please the World, and my thin dusband, must now learn to please Christ the restrictly.

st. Jerome himself was not backward Hieron.

Ing, it is this Exercise, I wrapt my self up in Epistol.

A with ackcloath, saith he, and struck the Memackers of my body, which would scarce hough ang together, to the ground, I rememaker, I cryed aloud, sometimes I joyned never he night to the day, and mourned, and with not give over beating of my body.

Ff 2

till the Lord rebuking Satan's Angel, flied into my Soul Peace, and Tranquillity. And of the same Judgment was St. Chryfostome, who to fit himself for the holy Ministry, as soon as he was made Reader. retired into a Mountain, where joyning himself to a Syrian Hermit, he learn'd Austerity, Continence, Chastity, and Mortification. In this condition he spent four years, and then to subdue the Luss of the Flesh more perfectly, he absconded himself in a desert place, where his Lodging was, no other, than the bare Ground, his Table no other than a great Stone, and his Exercise nothing but Reading and Studying the Scriptures, and mastering his Carnal desires, and sensua Appetite.

And indeed about this time, viz. about the year 390. after Christ, these Exercises began to be almost universal; In Egypt, especially men used such severities upon themselves, that we that never tryed them, would scarce believe, that ever there were such men, or that they did those mighty things which are recorded in History: Soon after these times Men that used these Austerities began to sink by little and little; into an Opinion of Merit, and to look upon these Work

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rel, fied Meritorious of Gods favour, and acmillity. prance, not onely for themselves, but others too, which fancy spoiled the holy hole Design, and made that a Sacrifice seader, stools, which used with Humility and oyning we Conceits of themselves, would have learn'd affed for excellent Devotion, and until this Character of Merit, and satisfate show that the Character of Merit, and satisfate show the Character of Merit, and satisfate shows the character of Merit shows th e spent ion, the Church of Rome retains some Lusts these severities at this day, which made these severities at this day, which made absorber Church at the first Reformation aborber his should be the use, yet not so, as to forbid hristians the moderate use of them. The Grecian, Æthiopian. Armenian, and so but soptick Churches in the East do also presers, and the sex of them still, but much as the Papists, sensor the sins they live in, which makes the about blation odious.

Exercise The greatest severities among Christisms in this Age, seem to be those which

The greatest severities among Christins in this Age, seem to be those which (4) Present rerities are used in Egypt by Men of the Order of Egypt, ponever (a) St. Anthony, and the Carthusians among 181, 182, that the Papists; As to the former, their Rule obliges them not onely to renounce Maries times to dwell in the Wilderness, to be cloath'd with Wool, to be girt with a Leathern Girdle, to eate no Flesh, nor drink Wine, work except great necessity compel them, to feel for the pendicular forms of the compel them, to feel for the compel them.

(b) Mareivoiav moieiv.

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p. 12.

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foend their time in Prayer, and Worship. ping of God, and having their Minds always running upon God, Reading the Scriptures, fleeping upon a Mat, or on the Earth, not to take off their Cloaths, to profirate themselves 150 times a day, which they call making fo many (b) Re-Some that are counted holier Bamer. pentances. than the rest prostrate themselves on their

Faces, and Bellies, with their Arms a-cross

three hundred times every night, before

they go to fleep.

And in imitation of thefe, the (c) Can thusians among the Papists wear Heir que fit ore manibufaue cloth next to their Skin, eate no Fleshar all, no not in Sickness, or extream Neces genuum infity, eate no Fish neither, but what is flexione & freely bestow'd upon them, eate Bread with the Bran in it, never speak to one another, never stir out of their own Col-Fac. Goar. ledge, except the Prefident, and the Cain Euchol. terer, and live for the most part upon Bread, and Water, and Colworts, and Pease, and Beans, &c. eate but once a day, and all their employment is Reading, ground, or Writing, Praying, and Labouring. But make such that which renders both the severity of

loirs upon Mount Athos kiss the

The Ka-

Repentances and prostrations Three hundred times every day, Ricaut of the Greek Church, c. 11. (c) Vid. Sur de JAPSS: tom. 5. Hofpin. de orig. Mon. lib. 5. 6. 7.

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he former, and the aufterities of the latinfignificant in the fight of God, is, hat the former are forced to do, what bey do, and the latter hope to merit leaven for themselves and others by it, nd both lay a greater stress upon these utward feverities, than upon the inrard frame, and disposition of the eart.

So that these outward severities are ke a narrow Bridge, over which a man nust walk with very great cautiousness nd circumspection, for there is danger both on the right and left hand, and he that doth not carefully look to his steps, may fall, and while he flatters himself with hopes of Heaven, exclude himself from it.

To direct my Reader in this point, and macquaint him with the limits of this Exercise, how far these severities may be lawful, and in what cases expedient, and wholesome, and practicable, I shall lay down these following Rules, and Ot,

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I. Whenever they are used, all opinion of Merit must be laid aside. Merit s nonsence in Divinity, and though the word occurs frequently in ancient Writers; yet it's plain to any judicious

e have cious Reader, that they meant by Meriting no more, but obtaining, or getting what God hath promised. Since we must allow, and confess, that we are Creatures; the greatest holiness and strictness imaginable, can never come under that notion strictly taken; for the distance betwixt the Creator, and the Creature is infinite, and Man by being a Creature. owes himself and all he hath, and all he can do to the Creator; and the mercy of being Created, or receiving a Being from nothing, and being continually preserv'd (not to mention the vast Work of Redemption, and the innumerable other Bleffings God hath both promifed, and conferr'd on Man) is so stupendous a Condescension, and a Bounty so aftonishing, that it's impossible any Creature should deserve any thing at the Creators The Angels themselves that fin not, cannot deserve any favour from him, for being Creatures, all they do is nothing but Duty, and is no more but what God may justly expect from them, as their Maker, and Conservator, as much asa Master may challenge his Servants industry. Doth he thank that Servant, because he did the things that were commanded him? I trow not, so likewise ye, when

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Me have done all, that ye are commanded etting o do, say we are unprofitable Servants, we must have done that, which was our duty to do, tures, with Christ most truly, Luke 17. 9, 10.

And if you reply here, that these services are not things commanded, and therefore being free-will Offerings, over

ure is and above what is commanded, it's just, ture, they should deserve more than ordinary all he favour at God's hands, I answer, that rey of though I cannot say, that they are no from where commanded, yet let's suppose they serv'd are not, still these severities in themfelves are not at all acceptable to God, of Rebut onely as they are accompanied with other Duties, that are expresly commanded, without which God looks upon them no more, than on a Butchers killing of an Ox or Sheep, and being only Appendixes to fuch Duties, as are exprefly commanded, and not acceptable but for those Duties, as will appear more in the sequel, they cannot be supposed to be so considerable as to Merit; Nay should a Man use the greatest severities, that were ever used by Men, and should he exceed all Mankind in fuch austerities, even the Indian Brahmanes, and put himself voluntarily to the greatest Pain and Tortures imaginable for

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for a thousand years together, the fer hereby verity, which at the best is but finite and regator attended with regrets, and imperfections rapt us could never deserve a Glory infinite, per-fect, and eternal, for in merit there must be an equality, or parity between the ren in Work, and the Reward, and no man can but tha be said to deserve that, for which he simself takes not proportionable pains. And therefore he that thinks to merit Heaven by fuch severities, affronts the Almighty, and merits Hell, and Everlasting Fire.

Hieron. de S. Fide lib. 2. c. 2.

That Jew was certainly distracted (Simeon Ben Jochai was his name) that boasted, he had so well deserved at the hands of God, by his Righteousness and feverity of Life, that if he had been to minded, he could have Redeemed all the Men and Women that should be born after him, from the everlasting Wrath of God; and if his Son Eleazer should but joyn the Merits of his Righteousness with his, they might go near to fave the whole World from being condemned in the last day. This is Bedlam-talk, and yet it were to be wish'd, that the Church of Rome did not participate of this madness, when they talk of the Treasury of their Church, the Merits of their Saints, and their Works of Super-errogation, where-

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the of he se hereby they free many Souls out of regatory; and how such a wicked man mapt up in a Monks Habit at his Death, e.per. ath been immediately transported into thust leaven, &c. One would admire, how the men in their Wits can talk at this Rate, n can at that I fee even David could feign ch he simself mad at the Court of Achish for And is Interest, and then no marvel, if these eaven Men, finding what grist this Doctrine of Merits brings to their Mill, venture to be extravagant in their expressions conacted crining it.

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II. Whenever these severities are the filed, they must not be used to give God tisfaction for the fins we have commited. To give God fatisfaction by any thing, but the Crossand Death of Christ, san expression which should sound harsh in a Christians Ear, and be banish'd from the confines of Divinity. Here the Church of Rome exceeds, and deviates Bellarm. de again from the Primitive Rule, and while panit. lib. they look upon these severities as satis-4.6.7. factions given to God for the guilt of the temporal punishment, that remains after remission of sins, they seem to follow no Rule but that of their own fancy; for the Scripture is a Stranger to this notion of fatisfaction, and though David and other

other Saints, have used these severities, yet we never read, that they intended them, as satisfactions to God, whom they had offended, but had other ends in them, such as we shall name, as we go along; It's not to be denied, but that the Fathers use the word satisfaction often, when they discourse of such mortifications, but by those satisfactions they do not mean satisfactions given to an offended God, but to the Church, and the people of God, as signs, whereby our fellow-Christians may conclude, that our Repentance is real,

and free from Hypocrifie.

Nor, III. Must they be used, in hopes that God will dispence with our fins for the future, much less, that he will pass by those that we have committed, without fincere repentance, meerly for these severities: Alas! it's easier to punish the Body, than to leave a fin; and while the Sinner can enjoy his Lufts, what need he care, if for a day or two he is a little rigid and unkind to his Flesh, that unkindness will quickly wear out again, and the body fitted for commission of new offences. God doth not value these severities at this rate; a penitent heart is more pleasing to him than a thousand Lashes, and a Soul that grieves for offending a Gra-

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fracious God, looks lovelier in his eyes, an a bloudy Side, or the imaginary Jounds of St. Francis. He that thinks nat God will let him fin, because he thipt himself on such a day, takes God Vid. Bollar. Legend. or some Heathen Deity; and indeed to Franc. c. by a greater stress upon afflicting the 13. Body, then upon forsaking of sin, is to contradict that notion, the Holy Ghost delivers of God, that he must be worship'd Joh. 4. 24. is spirit and in truth.

Nor, IV. Must they be used with an inwilling mind, where the inward repentance of the Soul makes the Will reblute in the use of them, they may pass for excellent Offerings, but being performed by force, or meerly because a Superiour commands them, this evacuates the vertue of the affliction. Hence those mong the Papists, that either suffer themselves to be hired to perform the Ceremony of Self-affliction on Good-Friday, or being once engaged in fuch an Order, use them not out of any sense of Sin within, but because the rule of their Order doth oblige them to it, whatever Conceits they may entertain of the Opus operatum, or Work it self, God still looking to the Spring from which all these Mortifications flow, they prevail no more, Australia. 5, more, than the Indians going to Church meerly because their Masters force them prevail with him, to fend his Spirit into their Hearts, crying Abba Father.

we hav Nor, V. Is it fit, that weak or fickly brefee persons should use them. Though maime -t ny Christians in the Primitive Times, bleto would thus afflict themselves, notwithwe are standing their bodily infirmities; yet we why P find, I Tim. 5. 23. that in these cases men must use moderation. The Body being disabled, I do not see how the Soul can perform those noble Operations, she is otherwise capable of, no more than a Workman, whose tools are nought, can promife you an excellent piece of Manufacture. The Body is a Servant of the Soul, and we know, if our Servants be out of order, our Work must be lest undone. Strong and healthy Bodies will bear it better, and if they lose some thing of their florid complexion, there is no great hurt done. Mortification to some Bodies would be a preservative of health, and fuch voluntary afflictions would fpend many of those superfluous humours, that disorder them. In all these severities, men must be their own Physicians, and confider what their Bodies are able to bear, and what they are

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church of And yet laziness and softness of them the, and love to Carnal ease, must not it into make us pretend, that our Bodies will not bear them; This is best known after we have had experience, and when we brefee a fignal danger, it will then be ime to forbear them. Our Bodies are ble to endure a great deal more, than we are willing to believe, and the reason, why people are weary of any thing, that's rksome to Flesh and Bloud, is because they lie buried in Lust, and Sensuality. He that is weak already, had not need make himself weaker than he is, and Sickness is for the present, severity enough to fibdue in us all diforderly Affections, and in these cases, it's infallibly true, what the Apostle saith, that bodily exercise profits little, 1 Tim. 4. 8.

And as these severities are not fit to be used by fickly and weakly persons, to neither must they be used by the Strong to the differvice of their Souls. In a word, the Body must not be used so coarfly, as to make it useless to the Soul; and therefore the Saints of old observ'd most truly, that our Bodies are like Garments, if you take care of them, they will last a great while; but if they be totally neglected, they will wear out in a very short time; to mortifie the Body is not me one thing, to kill it is another, and he that would not be guilty of Self-murder, must not be too lavish in these severities. It was a good Answer of St. Anthony the Hermit to a Huntsman that had taken notice of his former aufterities, and law him laughing and merry with his Brethren that came to fee him, and was scandalized at it; Bend thy Bow, saith he, he did so; Bend it more; he obey'd him; Bend it yet more. No, answered the

Vid. Pelag. Huntsman, then it will break. Just fo, tib. 10. de saith he, is it with these severities, too Discret. much of them Spoils all, but the moderate

use of them may preserve both Soul and Bo-

dy to Eternity.

I do not believe it was possible without a Miracle, for Befarion to stand forty nights in a Hedge of Thorns, that continually prick'd him, though some do confidently report it, and if he did fo, I do not fee of what use his Body could be to his Soul after fuch Torments. Nor do I know what to say to that man in Dionysius, that nys. Exig. being at Prayer, and a Scorpion biting in vit. Pa- him, and shedding Poyson into his Foot, infomuch that it swell'd immediately,

pain'd him exceedingly, and convey'd the

infection to his very Heart, yet would not resist

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ody is at move from his place, nor take care that presist the noxious Animal, till he had must one his Prayer; for though he was relied to his former Health by the Praythe of Pachomius, yet no rational Man, aken in think well of such severities, where en may prevent their death, and will ot, and I know not, whether it be not mpting of God, rather than trusting m, where he hath put the means to fave r lives into our hands, and we neglect em.

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Nor, VI. Must the stress of Repennce be laid on these severities. This I we already touched upon, and I cant but mention it again, because witht great care and watchfulness men are t to be deluded by the Devil into mis-instruction of this Exercise, as if God ere more pleased with this Exercise, in with the Repentance. Men may fibly be pleased with these outward Merities more than with inward Remation, but God, who sees further, mot. His piercing eye looks through Bowels, and if the Root be found, wes all the Branches that spring from if the Foundation be good, casts a fawrable Eye on all the Ornaments of the ructure; This Root, this Foundation

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is a fincere Repentance, or a Heart en ve ve mour'd with the Beauty of Holiness ofels this Rod buds and bloffoms, and bear owing such Fruit, it is accepted in Christ Jesus My, without a contrite Heart severities ar and th but a deceitful Bush, whereby Men ar sabiola deceived into a good opinion, that ther panot is excellent Wine to be found in the om we House, but find nothing but Gall, and ring, Vinegar, a stately Gate to a Swine sty lair d and paint laid on upon a homely Face leck, which makes the Mortification sides with I fous. And therefore,

VII. These severities must be one rhig demonstrations of the fincerity of or le rea Repentance, when they are used, the unce. must be used to convince our selves, an vill others, that we do in good earnest at our hor the sins, we have been guilty of to When our Hearts grieve for the prove ed of cations we have given to the Almight and temptations come in, and our fright hich ted Consciences would make us believe or is that our forces is but account for the course of the cou that our forrow is but counterfeit; then ich a is no better way to dash, and beat back the ad Pl despairing suggestion, than by offering ad la fome violence to our Bodies; for bein froun naturally lovers of ease and fortness, when the we can thus deny our selves, and can body reveng'd for our fins upon our felves, we've of

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ofels is real, and that our Tears are ofels is real, and that our Tears are dwing from a Heart sensible of the Marky, and Purity of the Great Creator. In this was the reason, why the noble are abiola, repenting of her being married vid Hieronanother Husband, while the former, son Epistim the momentum whom she had been divorced, was sold, and sing, came into the Church with her her hely air dishevell'd, with her Hands, and leck, and Lips all dirty, and bemired the lying in Dust and Ashes for some me; and for this St. Jerome commends one rhighly, because hereby she discover'd of othe reality, and sincerity of her Rependence.

rest and VIII. These severities are of great use a self at our endeavours to despise the World, will you and to lead a truly Spiritual Life. Inproved our love of the World hath need night swiolent corrosives. It's a Distemper which is not to be dispell'd by slattery, believed it is not to be dispell'd by slattery, be

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Body be proceeded against with harshness, this love feels the smart, and begins to
abate in its Grandeur and lostiness. The
Body being put to pain, its satisfactions
grow faint, and it begins to lower its Topsails, and to dwindle away into nothing
such Mustard being laid on these Breasts,
the Child soon gets an aversion from sucking them, and this bitterness drives the
Soul to seek for sweeter objects in Heaven
And upon this account it was, that Syk
vanus the Bishop of Philippopolis went always in Sandals made of Hay, even in

Vid. Socrat.lib. 7. c. 36. Ammian. Marcellin. lib. 27.

vanus the Bishop of Philippopolis went always in Sandals made of Hay, even in the City of Constantinople; and the rural Bishops in the Diocess of Rome, denied themselves of all worldly Retinue and Splendour, while those of Rome lived in all the pomp and bravery the world could afford.

IX. Either to subdue a corruption, or to prevent yielding to a sin, these severities may be very helpful. Such severities fright away the corruption, and make Satan himself stand amazed at what we are going to do. Seeing the love of God so strong in us, that sor his sake we can put our selves to great inconveniencies, he departs, and finding that God savour is dearer to us, than our ease and interest, his next conclusion is, that he must

uft find out other Subjects to impose, d Work upon. When Hilarion applid himself to the subduing of his Lusts, vid. Hisspake to his Body, Come thou Beast, von. in vit.
will not feed thee with Barley, but with Hilarion. wiff; I'll so order thee, that thou shalt kick; I'll fubdue thee with the hunger, d thirst; I'll lay Weight upon thee; I'll lift thee by Heats, and Colds, that thou ult long for Victuals more that for Lust-Objects. And so he did, labouring rd, when the Sun shin'd hottest: d praying and finging all the while he as at Work; and thus he became Maer of his Passions. In the same manner knon travelling one day through Pala- Ruffin. vit. ha, and seeing a Bed of excellent Cu-sen. lib. 3. imbers, a Fruit he naturally loved, and 6.7. inding temptations in his Breast to steal me from the Owner, it came into his find, that Thieves, when taken by the lagistrate, are usually tormented, I lust therefore, saith he, try whether I can dure Torments before I steal; and acordingly he laid this punishment upon melf for covering another mans Goods, nd stood five days in the Sun frying his God and stood fivedays in the Sun frying his ody in the intolerable heat; and benat he able to endure it no longer, I fee, must be must he, I must not steal, for I cannot endure

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out gratifying his defires.

at ha X. If you ask me, what feverities are fow h fit to be used upon such occasions, I must tthe answer, that it is impossible to prescribe d fow to all men the same severities, for their ke Br Bodies, Constitutions, Tempers, and Int in th clinations are different, and confequentan ly that, which may do well with one, may edy T not be so proper for another; I will theregrea fore fet down some examples, and leave it ey ca to them, that think it expedient to make carr use of these Exercises to choose, such, as rould they find least injurious to their Constiith a tution. I have read of a Holy Man in m hi Egypt, who being tempted by a Harlot us de to acts of Uncleanness, and feeling the ary h temptation work, lighted a Candle, and apion burnt his Fingers one by one, till by the n pu fmart and pain of his Flesh, he forgotall ortu thoughts of impurity. One Nathyra imse being taken out of an obscure Hermitage, where he lived poorly and absterniously, and mortified himself to a very great de gree, and made Bishop, lived now more feverely than ever, lay harder, and denied himself more than he did when he was in his folitary condition, Because, said hel I am now under greater temptations. Pachomius wore Hair-cloth next to his skin, fome-

Moscb. prat. Spi-

rit. 6.24.

with metimes to keep his Body under. One ties are at had not wherewithal to buy Corn,
I must slow his Ground, would go, and withrescribe the Poor mans knowledge buy some, or their d fow it for him; sometimes he would and In the Bread and Water with him, and quent in the High way that is between Jorne, may an and ferusalem, and thereby relieve there. Ledy Travellers : Where he faw men carcave it great Burdens upon their Backs, when make tey came to a Hill, he would help them ch, as a carry them up the Hill; fometimes could carry up their Children; if he met than in the any that was naked, he would give Harlot in his Cloak, and if he found any that g the as dead by the way, he would go and e, and ary him, with Pfalms, and Prayers. Se- Heraclid. by the spion fold himself, and became a Servant perad. c. got all a purpose, that he might have an op- Gregor. ortunity to convert the Sinner, he sold Dialog-lib. itage, imself too, much like Bishop Paulinus, ho Pawn'd himself for a poor Widows on, and went into Captivity, to deliver more im out of it. St. James the Apostle, ith St. Chrysostome, pray'd not with a bushion under him, but with his bare deliver mees so fixed to the ground, that they Par secame like Camels Hoofs, hard, and in skin, infible. Others when any Lustfu.

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thought came upon them, would take nd lea fome great Burden upon their Shoulders. and carry it up and down till they were quite spent. Others that have been fingle men, as Christ advised, that young man, Mat. 19.21. have fold all they had, and given it to the Poor. Others, as Christ enjoyns, Mat. 5. 39. have, according to the Letter, turn'd their left Cheek to him, that hath fmote him on the right, and have gone two miles with him, that would have compell'd them to go one; others, as the Apostles did, 1 Cor. 4.12, 13. when they were reviled, they bleffed, when they were defamed, they entrested; others, when they have found a regret upon their Spirits, that they had given away too much to the Poor, have gone back, and doubled the Sum they had given away, on purpose to cross the evil motion, as it is faid of the famous Author of the Book of Martyrs; others have parted with their dearest Profit, which they have believed was unjustly gotten though they became Beggars by it; others have put their Flesh to pain with Iron Pricks, Nettles, and Thorns, that they might not think of that fin, they were prompted to; others have fold their Coaches, and rich Laces, and Ornaments, and

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and learn'd to go on foot, and in plain Garments, that they might be able to do more good in this present World; others have fingle finted themselves in their Diet, and either g man, eaten onely of one dish, or have eaten no d, and Meat at all, but Herbs, and Roots of the Christ Earth, as I shew'd in the beginning of this Discourse; others have punish'd themselves with some days silence, for beaking things which were not convement, &c. These various examples, I mention, not because I think they require 4.12, imitation in every particular, but to hew, how he that means to be Master of the same Virtues, or intends to prevent, and fubdue the fame Sins, that these men mortified, may fome such way arrive to the same Felicity, and Victory.

XI. Whenever any of these severities are used, they must be used with great humility; To grow proud upon the use of them, is to pervert their design, and to fall into which a high opinion of our own Holiness, is otten to wound Religion with her own Sword; it; I must not despise others, that use them with not, nor think that I am the better man, that because my Neighbour is not acquainted they with these Mysteries. My fins may retheir quire that, which anothers may not, and if I do excel him in this point, he may over-

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over-top me in another. These rigors must be carried on with secrecy, and I must not be ambitious to let other men know, what I do in private, that they may admire me. I may indeed speak of them, where I can edifie my Fellow-Christian by them, but must not therefore think the worse of my Brother, because he will not do as I do. I must always think very low of my self, and believe that I have need of such Plaisters, which others, that are more Righteous than I, may omit, and yet be in a safe condition.

XII. Discretion must be the great guide in these severities, so I said in the beginning, and this is it that must govern this Chariot, else with Phaeton, it will fet the course of nature on fire; where this Light hath been wanting, Men have fallen into Pits and Ditches. from which they have been pull'd out with great difficulty, and sometimes have perish'd in them. Discretion must take care, that all these Rules I have mentioned be observed; if this Watchman falls afleep, the City may foon be taken by the Enemy. These Severities are like chymical Medicines, as they may do great good, if skilfully applied, fo they may do

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o much harm, if made use of by an igorant Practitioner; Antiquity gives us n account of several inconveniencies men have run into for want of discretion. Some have been perfwaded into so high conceit of their holiness, that they have expected Miracles; others have been deluded into an opinion, that they were impeccable, and by that means have been exposed to great Falls, and Errours. Difcretion, whether our own, or some faithful Ministers, will teach a man to hold an even course, and to avoid the Rocks that are on both fides of him, and the Vessel thus guided, may bring us fafe to the everlasting Harbour.

And now, I must say to those, that read these Lines, as Christ said to his Disciples in the point of abstaining from Marriage, Mat. 19. 12. He that is able to receive it, let him receive it; I cannot and dare not press these severities as absolutely necessary; yet thus much I will be bold to tell you, that the Saints of old thought Heaven could not be had without them. They verily believed, that there must be a conformity to Christ, not only in active obedience, but in sufferings too; and where God did send no affliction upon them, they thought themselves

felves obliged to inflict some on themfelves; This produced that vast number of Virgins. wherein the Church then triumph'd; By Hair-cloth and Saekcloth, and denying their Bodies, even Necessa. ries, by mean Attire, and carelefness in their Dress, and deforming themselves, and going bare-foot and enduring heat, cold, hunger, thirst, and nakedness, they became Conquerours of their Lusts, and Spectacles to Angels and to Men. Alas!you that at this day call your selves Christians, and are fond of all the bravery, that the Silkworm and the curious hand can make. (to the Female Sex I speak particularly) that must have such Washes for your Skin, such Paint for your Cheeks, such Patches for your Faces, and go from one Glass to another to see whether this Curl is in its exact Figure, whether this Lace fits well, whether this Meen becomes you, or whether you are entirely Modish, that keep such a stir with your Fans, and Instruments of Pride in publick Prayers, are more afraid to hurt your Knees, than your Souls, and more difcomposed, if justled, than if you lest Gods favour, and practice no more Religion, than is just consistent with your Lusts, that are more concerned, if your Hoods

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loods and lighter Vails, and flowing lantles do but fit amis, than if we hunder out Gods Judgements against ou, that must serve God with ease, and bow-room, are discomposed and disorered with every trifle, and as foon as the Lords day is over, go from one Playhouse to another, and know not which way to look for Starchedness and Wanconness, and exactly observe the mode nd figure of your Gate, and conform ccurately to the vain gesture the Daning-Master taught you, and are careful bout nothing so much, as about being dressed A-la-mode, and whose Discourses hiefly are about Fashions and Fineries: Alas! Had you lived in the Primitive imes, there is no man would have taken you for Christians. The Primitive Saints would have reckon'd you may be among the Gnosticks, or among the better fort of Heathens, but they would have wondred at your impudence, if you had called your selves Christians; for they lookt upon all those Gaudes that now you doat on, as part of that Pomp and Glory of the world, which they had abjured in Baptism. How you come to be Christians in this Age, Heaven knows, I am afraid you are none of Gods making.

The

The Primitive Saints were fuch Ene mies to all Vanity, that they would fearce allow the Female Sex any Looking. Glasses to behold their Faces in ; which made some of them make use of Vessels of Oyl to behold themselves; and they took none to be Christians that did not conform in Habit, and Dress, and Behaviour to Christ, as well as in Doctrine Tertullian makes himself very merry with those that pretended to be Christians, and call'd for fuch a Bodkin to dress their hair. and the Blushes of such a Paper to beautifie their Faces, and fasted with delicate Wines, as persons whose Religion could not be treated of, but with Jest and Moc-

The Christians in those days liv'd like people that had not their Portion in this life; their Pomp lay all in Holiness, and all their bravery in making their Souls rich and beautiful, and indeed where so much cost, and time, and Pains, is bestowed upon dressing the outward Man, the inward commonly goes like a Beggar, or lies unregarded; where their condition and dignity required difference in Cloathing, they wore may be Sackcloth next to their skin, to remember, that though they were in the world, yet they were not of the world.

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Ene-The Age we live in will not bear these fcarce everities, Mens Lusts have made that kingnecessary, which heretofore would scarce which have been thought convenient, fo effels strangely is Religion altered from what they it was; and let no man tell me here, d not that to Preach up Severities, is to teach Beha-People to turn Heathens again; for the trine. Priests of Baal cut themselves with with Knives and Lancers, till the Bloud , and gush'd out upon them, I Reg. 18. 28. We hair, urge no fuch severities, as shall disable beauthe Body from doing the Work, that's icate proper for it, nor do we look upon God could as a Tyrant, or a Deity, that delights in Moc-Bloud, as those Heathens did, much less LielA do we think that any fuch feverities melike rit God's favour, or his Audience, as they this did; no, the severities which we recomand mend to Christians are such as the Priouls mitive Fathers used, severities, which noe lo thing but love to God produces, and a OWhatred of Sin, and a willingness to be rid the of those Lusts and Temptations which do , or fo eafily befet us: The way tion

Nor is this to reduce men to Popery; for I have already shew'd how the Papists do abuse these rigors, and pointed at the Rock's that must be shunn'd: In matters of these Bodily Severities, the Papists

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have not forg'd a new Doctrine, but have only turned an old Doctrine into Superfittion, and run it into excess and extravagance, which bitter rind being paredaway, the Fruit may be wholesome, and like the Leaves of the Tree of Life for the

healing of the Nations.

In vain doth the flothful finner plead. that God commands no fuch feverities: I believe, if he look'd into the Bible with feriousness, and attention, he would find more Commands, that urge these severities, than he is aware of The 5th and 19th Chapters of St. Matthew, the 6th of St. Luke, and the 12th of the Romans, diligently confidered, will convince a rational Man, that the Holy Ghost is no enemy to these severities; and suppose there were no expres Commands for it, as long as we have fo many examples of Saints before us, that have used them, and as long as we are commanded to imitate those that have gone before us in their holiness, these examples will not want much of the nature of peremptory Commands.

But it's very common with Men, that are for an easie Religion, to find out excufes. No wonder, if Men whose God is their Belly, whose Glory is their Shame,

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have id who mind earthly things, speak gainst these severities. It's their interest talk against them, and they would be indone, if their Guts should want those of Monsels, they used to feed upon: Their Lufts tremble at these rigors, and herefore they must be unlawful. Nothing Religion with them that crosses their enfual Appetite, though in good truth Christianity is nothing else but crossing or fenfual Appetite. It's true, no man jet hated his own Flesh, but still these evenities are no figns of mens hating heir own Flesh, but certain marks, that man loveshis own Flesh, and that he is willing to fave his Soul and Body in the my of our Lord Jesus, Without doubt e loves himself most; that denies himelf most, and no man believes a Heaven and a Reward to come, like him, that will not allow himself the comforts and ease f schlual pleasures here; such a man hews that he is not of this World, but hat he is chosen out of the World, and ath laid up his Treasure in another. Our bleffed Redeemer, that commanded sea and Earth, might certainly have lited better, and more to his ease, if he ad been minded to do so, than he did; e that bid Peter take up a Fish out of

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the Sea, and told him, he should find a piece of Money in the Fish, might as well have commanded all the Riches in the Sea, and bid his Disciples take them up, as they had occasion; but no, he chose an humble, despicable, self denv. ing Life, to shew, that thus his Follow. ers must do, for the Glory, which is fet before them; and because he made himfelf of no Reputation, and took upon him the form of a Servant, therefore God did highly exalt him, and gave him a Name above every Name, that at the Name of Fefus every Knee should bow: Path dot ignorant that Christ did many things faitable to the great defign he came for, and for our lake became Poor, that we might be rich; but fill Christs life is exemplary, as well as expiatory, and though we cannot imitate him in his extraordinary Fast and Miracles, yet the Apo-Itles seem every where to intimate, that if this W we mean to inherit the Glory he entred polite into, we must do what he did, meaning wing in what is possible for us to follow him in two to his steps we are to tread, and according of Christians we find did was in imitate him in most of his Self-denials, bereaf things for which we do admire them, yet here, cannot find in our hearts to follow them ring w

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We live as if there were no other World, and whatever there may be within, there appears little without to convince a Spectator that we feek another Life. Our greediness, after the Comforts of this Life, discovers how little we believe a future Recompence, and there appears 6 little in our lives that looks like labouring after a future Happines, that one would think we believe not one word of the Bible. We are most conern'd for a livelihood, and instead of teking first God's Kingdom, and its highteousness, the first thing we seek, s to get an Estate, and a comfortable subfiftence, and then we may take up a little Poor, more Devotion than formerly we did. s life This is it, we would fain live plentifully and and bravely here, and enter upon a more s ex plentiful and glorious Estate hereafter; Apo whereas the Scripture feems to make hat if his World, and that to come, things opnoted that if his world, and that to come, things opnoted the ways of lining in order to the enjoyment of these
two totally different; and it was the belief
ding of Christians in the purer Ages, that it
was impossible to Reign with Christ
his bereafter, without suffering with him , yet tere, and none of them thought of lihem ling with Christ in Heaven, except they We Hh 2 died

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died with him here on Earth, i. e. died to the needless Comforts and Pleasures of this Life, and lived like men of another Country. They gathered so much from Christs saying, Luke 6. 20, 21, 22, 23, 24, 25. Wo unto you, that are Rich, for ye have received your Consolation; Wo unto you that are full, for ye shall hunger; Wo unto you that hingh now, fon ye shall hunger; Wo unto you that hingh now, fon ye shall mound and weep; Blessed be ye shall he filled; Blessed are yes that hinger now, for ye shall be filled; Blessed are yes that weep now, for ye shall laugh. Whoso is wise, and will observe these things, even they shall understand the loving Kindnesses of the Lord. I cannot but mention here so

Vid. Ang. Manual. 6. 15. derstand the lowing Kindnesses of the Laid. I three but mention here St Auftin's Words in his Manual, Om Soul, were we to endure Torments for Joine years day by day, were me to suffer the Pains of Piell Fire for a confidenable time, in order to see Christ Jesustin bid Glory and to be joyned to the Bleffed Society of Triumphant Suints Were in not wonth suffering all thisto be partakers of so great, To vast, so supendous a Gtory an Come on then, let Devils prepare their Temputions, and make their Arrows thank against mes tet my Body be broke through Rafting ; let Sackeloth press my Flefts; let great labours burlica s of ther mon 24) r yel unto Wol QUENE ours' that llido for rveil une the Stu emi OME ithe riney lory ! try of verth reat, ne on 101184 mes ; let bouns

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withen my outward Man; let frequent Watchings dry up my moisture; let this Man damour against me; let another molest me; let Cold and Frost bow me down; let my Heart grumble; let the Heat burn me; let my Head ake; let my Breast burn; let my Stomach be full of Wind; let my Face. grow pale; let me be weak all over; let my Life be consumed with Grief, and my lears with Mourning; let Rottenness enter into my Bones, and under me let Worms and Maggots crawl. None of these things shall move me, neither count I my life dear, so I may but gain rest in the day of Visitation, and ascend to converse with the People prepared for the Lord. For O! what Glory will the Saints possess there! How great will be their Joy, when they shall shine as the Sun in the Firmament! When God shall number his People and advance them according to the several degrees of their Goodness and Holiness, and shall reward them according to their Righteousness, when he shall give them for Temporal, Cælestial things, for Trifles they have lost for him, great and ample Treasures! Behold what an accumulation of Happiness it will be, when the Lord shall lead his Saints to take a view of his Fathers Glory, and make them fit down with him in Heavenly Places that God may be all in all Hh 3 Thus

Thus spoke the Christian Father, and

what he spoke he practised; And lest any of us after all that hath been said, should use tergiversations, and make Excuses and Apologies for his neglect, I shall conclude all with a direction out Maimonid. of Maimonides. How shall a man arrive, Hilcoth. saith he, to these Virtues? He must get a Deoth c. Habit of them, and to get this Habit, he must fall to work and exercise himself, and do it the second and the third time, as be doth in lesser Virtues. He must continually return to his task, till it become easie to him, and the Toil and Weariness of it vanish, and these Virtues become one with his Soul.

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SIR,

HE great Sence you have of the Narrow-ness of the Way, and the Straitness of the

Gate, which leads to Life, hath made you very often importunate with me to give you an Account of a little Book, which Fronto the Leasned Canon of Paris Writ, Concerning the Heavenly Lives of the Principle Christians; not but that there is a larger and better Account given of that Subject by a late Writer

Writer of our Church; but, be on the cause you hoped, the smalness ling of the Treatise might be a temptation to Readers to peruse it, who oftentimes are frighted with the bulk, and vastness of the Volume. I have at last obey'd your Commands; and though what I have done is not so much a Translation, as a Paraphrase; and the Liberty I have taken to resect some things, that were needless, and to add here and there some passages out of ancient Authors, as were proper and necessary, seem to be bold, and unusual; yet, as it is, you have it; and I was the more willing to let it go abroad in company of this Book, because it may serve to illustrate some passages in the Exercises I have been describing.

An Account of Fronto's Letter to the Arch-Bilbop of Roan.

It is in a manner impossible to consider the first beginning and original of the Church, and to reflect

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be on the Cradle, as it were, and Swadness ling Cloaths of that Body whereof pta: we are Members, without speakwho ing something like Paradoxes, and the Mysteries. The first Christians. me. though newly Born, yet there is nothing to be seen in them that's any way Childish, or so mean as to offend a Judicious Eye or unworthy the esteem and approbation of the gravest Philosopher; and the Church in that Age, though an Infant, yet from it's Birth, was fo lusty and vigorous, that though like Hercules it never crush'd Snakes and Vipers in its Cradle, yet its Attempts and Enterprizes were more Masculine; for it conquer'd Tygers, Lions, and what is worse, Fire and Flames, and the sharpest Torments. It knew nothing of the infirmities, and weaknesses of a tender Age, but did in its Youth things becoming the seriousness and sobriety of the oldest

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oldest Men. And though its growth Holi was prodigious, and its Merits en Jen w creased with its Years, yet even up dvid on its first entring into the World, and the its bigness and vastness seemed to as, th vie with that of the Earth, for it well h introduced a new World into the

Such was the Beginning, and oth first Institution of the Christian orth Church; that in it we find Men, refer who voluntarily became little Chil- light dren, Children who in Wisdom lem exceed Patriarchs, Virgins, who had Wor the Prudence and Gravity of Matrons, and Matrons endowed with Virginal Modesty, and Chastity. Men of gray Hairs, and old in Years, but Children in Malice, Pride, and Ambition; and it was hard to fay, which were the Old, and which the Young Disciples, for the younger fort strove to equal, if not exceed the elder in Devotion.

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With Holiness was their Ornament, and sen den were counted Great, as they up dv'd to high Degrees of Piety, orld, d the more Religious any Man d to as, the greater Majesty, and Reor it sect he was thought worthy of. the The Light they came attended

ithal fill'd the World, as the Sun and oth the Universe, which comes Stian orth from its Eastern Conclave, and len, resently diffuses, and spreads its ight over all the surface of our don lemisphere. So soon did the World feel the influences, and opeations of these new Stars, and were forced to acknowledge their Divine Power and Virtue; for they preffed through the Chaos, Mankind by in, as Souls do pierce through Bodies, and the Life, Sense, and Understanding they taught them, was wholly New, so different from what was in the World before, that Men gaz'd at the Spectacle,

and lost themselves in the Admira-makes What advantages the Soul can be Men

supposed to give the Body, the same truck did the first Christians afford to nition the benighted World; and what did p ever inconveniencies the Body puts the B the Soul to, the same did the be- omi fotted World bring upon the first to the Christians; for as the Soul tenders was the Bodies welfare, so did they the did a Worlds 3 as the Soul directs the O Body to do things rational, so did made they the World; as the Soul restrains the Body from doing mis the chief to it self, so did they the from World; and as the Soul makes the Side Members of the Body Instruments The of Righteousness, so did they at low tempt to reform the deluded that World into Holiness: On the of thou ther side, as the Body afflicteth the ter, Soul, so did the World persecute it i those first Christians; as the Body the makes

mira-makes the Soul live uneasie, so did hey incommode these excellent an be Men; as the Body puts ill Confame tructions on the actions and admod to sitions of the Soul, so the World that- did put the same on theirs, and as puts the Body feems to long for nothing be- o much, as the ruine of the Soul; first to the destruction of those Saints, des was the great thing the world then the did aim at mon 30 34

the Of such persons was this Church did made up, who had not their origire- nal out of the Brain of Jupiter, as mis the Poets Fable of Minerva, but the from the bloudy and wounded the Side of the Crucified JESUS. ents The Water and Bloud which at flowed from those Wounds, was ded that which gave them being; and though their Principle was Wathe ter, yet it had this Virtue, that ute it made them all fiery, and fill'd dy them with Zeal and holy Flames; and

ces

and as in the beginning of the Gospel, their Lord and Master was born of a Woman without a Man, so came they from a Man without a Woman, and the Miracle of their Birth was in a manner as great, as their Masters; for the Holy Ghost that impregnated the Blessed Virgin, baptized them too, and the same Spirit, that raised the Mighty JESUS from his Grave, quickhood their montal Bodies, and transformed them linto new Grave, turesting to miral and to mo lan

They were a Commonwealth made up of Great and Low, of Ron lers and Underlings, of Governous and Subjects, and yet mothing was more hard, than to diffinguish one from the other; for whatever the difference might be, I they esteemed one another equal, and by their carriage one would have concluded that they had been all of the same

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degree and condition. Their Pastors and chief men were more known by their Munisicence and Good Deeds, than by their Coats of Arms, or Splendour of their Offices.

They seemed to be all of the same Kindred; for the Aged they honoured as Fathers, and the Youths they tendred as their Children. Those of the same Age call'd one another Brethren, and these were the names they gave one another; and in these Titles they gloried more, than men now-a-days do in the lofty Epithets of Duke, Earl, Baron, Knight, or Gentleman.

You might see amongst them abundance of Mothers that never had any Children, and Virgins took care of innocent Babes, as if they had been Mothers. No Family complained of barrenness or unfruitfulness, for they never wan-

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ted Children to provide for, and those that had none of their own, would be sure to find some to take care of. None wanted paternal Care, while so many Fathers studied to do good, and men were readier to Give, than others were to Ask, and seemed to be sorrowful if they had not Objects, upon which they might exercise a paternal Charity.

There was hardly a Widow among them, that complained of Solitariness, or sought comfort in a second Husband, and second Marriage was counted little better than Adultery. Their Widows were the same, that they were whill their Husbands dived; and sinding that upon their Husbands death, they were become Sisters of many Brethren; they aimed at no other Contract, but that with Christ, who if they were found worthy,

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worthy, would, as they thought, marry them at last to the Service of the Church, where they might exercife that Maternal Care to the Poor, and Needy, which formerly they filed to express to their own Children. Here you should see none Rejoycing, that he had any thing of his own; for whatever he had, he look'd upon his Fellow-Christians as Co-heirs, and was so well contented, that they should inherit with him, that he thought, that which he had, a Burthen, if his Neighbours were not to share in his Possessions. This present Life was the least thing they minded, while that to come, engrossed their Thoughts and Considerations. They were so entirely Christians, that in a manner they were nothing else, and cared not for being any thing else, lest if they should be something else, they should be suspected of

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Hence it was, that the Pagans accused them of Unrighteousness, and Unprofitableness, as if they were dead Weights in the World, contributing nothing to the welfare and prosperity of Mankind, and as if they stood for Cyphers in Humane Societies, though none were more ready to communicate of the Profit of their Labours to others than they, and did therefore on purpose keep close to their Calling and Profession, that they might be able to relieve the Needy. And though they were loath to take upon them the Employment of Magistrates, and Governors, lest the Emperors and Gods Commands should clash, and they lye under a temptation of obeying Man more than God; yet, whenever they were thought worthy to bear Office

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was and fice in the Church, they readily embraced the Charge, that they might be in a greater capacity to improve the Talents, God had given them, to his Glory, and his Peoples good, and were pleased with the Trouble of the Office, that the World might see, they had no design of Gain, or Worldly Interest in the Administration.

They spake little, but their Thoughts were always Great, and Heavenly; and as they look'd upon sublunary Objects, as too mean for their lofty Minds to rest on, so their care was to keep the Eyes of their Understandings six'd on that World, which sades not away.

In the eye of the World, they were Pythagoreans, and a kind of Dumb-Men; but when they met one with the other, and CHRIST was named, perfect Peripateticks, and no Philosophers would be freer

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Ofce in their Discourses than they. Their business was to live, not to talk great Matters; and the name Christian did so charm them, that though there were various degrees of Men among them, Ecclefiafticks, Laymen, Virgins, Widows, Married Persons, Confessors, Martyrs, and Friends; yet the name Christian iwallowed up all, and in this they triumph'd beyond all other Titles in the World; which made Attalus in Eusebius, when the Governor asked him, what Countryman he was, who his Father and Mother were, what Trade, Profession, and Employment he was of, whether he was Rich, or Poor, gave no other answer, but this, That he was a Christian. And the same did the excellent Blandina. And by this answer they gave the World to understand, that their Kindred, Pedigree, Nobility, Trade, Proiession,

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fession, Blood, &c. did all consist in this one Thing, and that beyond this, there could be no greater Honour and Dignity.

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Their Communications or Answers in common Discourses were Yea, Yea, and Nay, Nay. An Oath they shunn'd as much as Perjury, and a Lye among them was more rare, than a Sea-monster is to the Inhabitants of a Continent; for they said, that in their Baptism they were figned with the Mark of Truth, and that they could not be Servants of the God of Truth, if they should yield but to the least appearance of Falshood.

Christ was the charming Word among them, and they heard nothing with greater joy, than that glorious Name. His Death and Sufferings rais'd their Souls, and his Cross was more precious to them, than Rubies. Hereby they learned to

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despise the World, and the Marrow, Virtue, and Efficacy of their Religion, was the Death of JE-SUS.

This Death they remembred, not only in the Sacrament, but at their common Meals, and when they refreshed their Bodies with Meat, and Drink, they talked of that Meat which would feed them into Everlasting Life; and herein they walked contrary to the custom of the Drunkards of old, who used to carry a Death's Head with them to their Drunken Meetings, and set it upon the Table, and with the fight of that, and remembrance of what they must shortly come to, encouraged themselves in Drunken-The first Christians remembred indeed the Death of Christ at their ordinary Tables, but it was, to make Pain, and Torment, and Death, and the Cross familiar to them, Life to wive Birth their

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them, for the Afflictions of this Life they looked upon, as the Midwives, that promoted their new Birth, and the best Companions of their Faith, and the faithfullest Nurfes of their Hopes.

In the Cities and Towns where they lived, none was unknown to the other; for they Pray'd together, heard the Word together, met frequently at Meals together, and were continually helpful one to the other; Infomuch that whereever they met, they knew one another; and when they durst not with their Lips, yet with their Eyes and Gestures, they would falute one another, send Kisses of Peace one to another, rejoyce in the common Hope, and if permitted, affift one another in Adverfities. This is one of us, faith such a Saint, for we have feen him in our Oratories, we have Pray'd with him, Table together, we have heard the Scriptures read together, we have kneeled together, we have been instructed together. O happy Kinred! which comes by Prayer, and Communion of the Body and Blood of JESUS! O Blessed Relations! where Men are not called Brothers of the Sun of the Stars, as the ancient Tyrants stiled themselves, but Brethren of CHRIST, Children of GOD, and Citizens of Heaven!

When a Christian, who was a Stranger, came to them, before ever he shew'd his Testimonials, they knew him by his lean Visage, and meager Face, which his frequent Fasting had brought him to, by the Modesty of his Eyes, by the Gravity of his Speech, by his Gate, and Habit, and mortisted Behaviour, for something Divine did shine through

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through their looks, and one might read the Characters of the Spirit in their Countenance. Nor is it very strange, that a good Man should be known by his Carriage, for to this day, a serious Person, though he says nothing, something in his Lineaments, and Features, and Postures, will betray the inward Zeal, and Sincerity of his Soul, and his deportment will discover, there is something more than ordinary in him, as much as the Roman Senator was betray'd by the Persumes about him.

Whenever they were thrust into the Croud of Malesactors, their Fellow-Christians soon guessed who they were, for they hastned with Meekness to their Martyrdom, and without expressing any impatience, or indignation, submitted their Necks to the stroak of the Axe, prepared for them. They used to look frequently up to Heaven, and one

one might by their smiles see that between God, and them, there was more than ordinary Correspondence. Sometimes they would provoke the Executioners to begin their Torments, and be earnest with the Hangman, not to delay their Agonies. Sometimes they would laugh at the Pain they suffer'd, and in the very jaws of Death betray a taste of Immortality. They looked upon Christianity, as a Religion, that taught them to suffer valiantly, and to them it was no other but a Science, to instruct Men to despise Riches, Honours, and Torments too, in order to Everlasting Glory.

Their Presidents, and Pastors, were known by no other Cahracter, but that of Officiousness, and Charity, nor had their Shepherds any other mark to be distinguish'd by, but their willingness to advance the good of the Sheep, and their readi-

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readiness unto every good Word and Work. And indeed so were the Christians in general known by their mutual Love, and kind Offices.

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If any fell fick, the rest did chearfully run to comfort him, and this Employment their Women were chiefly ambitious of, who seldom stirred out of their own Houses, but upon such occasions, and when they resorted to their Oratories. They were seen but rarely in the Streets, except such charitable Employments called them forth; for none denied her Neighbour her care, nor could any worldly Respects discourage them from that Officiousness.

If any were Rich, or Noble, they were the readier to express their compassion, and Women of the highest Descent were the forwardest to assist the Calamitous in their need;

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need; for Religion had mortifi'd in them all Punctilio's of Honour and State, and made them remember that in Christ they were all She in whose Veins the noblest Bloud did run, would say of her poor diffressed Neighbor, she is my fifter, my fellow-Member, one that hath part with me in my Dear Redeemer. If the be ancient, the is my Mother, faid the, if younger, the is my Daughter; nor were thefe expressions names of course onely, but they were written in their hearts, and their Lips spoke what their Minds believed, and these words were at once pronounced, and thought. Hence it was, that the greatest Ladies touch'd their pourer Neighbours Sores, bound up their Wounds, applied Plaisters to them, made their Beds and tended them, as the meanest Servants. Here you might fee the industry of one, there the

the sweetness and patience of another; one would turn the Sick, the ather help her up, the third dress her, the fourth feed her, and in all this, the fick Creature faw it, as it were the Face of the Lord 7ESUS. She that tended the Sick, look'd upon Christ in her that was fick, and she that was fick, thought she saw Christ, in the Person that tended her. So Divine, so heavenly were their Works of Mercy, that one was to the other in Gods stead, and that faying of Christ, What you have done unto the least of these my Brethren, you bave done it unto me, depart not from their Memories. Thus stood the case with the Holy Women then, and this advantage they reapt by their Charitable care, that when their Husbands died, they were taken as Deaconnesses into the Church, and thus they prepared themselves for Christ, and the Churches Service.

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If any were imprisoned upon the account of Religion, all that knew them would fly to them. No Keeper so hard-hearted, but they would find out a way to smooth him, no Lock, no Bar fo strong, but they would make a shift to break it, either by their Gifts, or their soft Answers, not to make the Jaylers false to their Trusts, but to get an opportunity to see their Suffering Friends; and when they saw them, one would kiss their Chains, and Fetters, another lay his Lips to their Wounds, a third give their bruised Members and tired Bodies such refreshment as was needful; and as difmal as the Dungeon was, here they would discourse of Christ, sing Pfalms, pray together, and their Paftors would come and Administer the Lords Supper to them, requiring no other Temple than that of a devout Heart, nor standing upon

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If any of them were driven into Exile, in every place they met with Brethren, and Fellow - Christians, and these would run to them, comfort them, lead them into their Houfes, and treat them as Members of their own Family, especially when by Letters from their Brethren, they understood, that for CHRIST his fake they were driven from their native home. If I do you

Were any condemned to Work in Mines, or Quarries, the neighbouring Christians, that heard of it, would presently come together, help the innocent Man, endeavour to make his burthen light, feed him with Victuals, and affift him in the performing of his Task.

Were any of them fent through the malice of the Heathen Governors to the Correction-house, or for-

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forced to labour hard in Caves and Dens, or lamentably scourg'd, beaten, and abused for the name of the Lord 7ESUS. The rest that heard of it, would not complain, nor think their Brethren unhappy, but rather count themselves so, because they were not counted wor thy to fuffer for the Name of JE. STAS, and therefore would with that this might be their Lot and Portion too neverb saw veds

If the fury of Tyrants abated, or temitted at any times and the imprison dand afflicted Believers got leave to teture home again, fome wounded, some bruised, some with disjoynted Bones, Some half Burnt, fome Maimed fame with one Arm fame with one Eyes fome with one Leg onely; their Friends would rimout to them stand firing, who hould first received them importher blought Happitho man that could -rot

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kis their Wounds; and refresh them with Necessaries and Conveniencies, and the longer any Man could harbour fuch a Christian at his House, the happier he thought himself to be. And fuch Men as had thus fuffer'd for Christ, they honour'd for the future, and esteemed them equal with their Pastors, and Presidents. Indeed out of these, they chose their Bishops, thinking those fittest to serve at Christ's Altar who had already made themselves a Sacrifice for him. Thus Men purchased the degree of Paftors by their Holiness, and their eminent Sanctity, which pressed even through Wounds, and Tortures for the Name of Christ prepared them for that Function. Men that were strong to suffer, they fuffly thought might be fittest to labour in God's Church, and they that had been such Champions for Kk 2

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the truth, they looked upon as the properest Instruments to defend it to their death. Transland bas sein

Nor did their kindness extend onely to their Friends, but reacht even to their greatest Enemies; and they that just before were persecuted by them, if their Persecutors fell fick, or were afflicted, or the Plague of God came upon them, these injured Christians would offer their Services, support them, comfort them, admonish them, attend at their Beds side, and lend them their helping hand, cherish them, fupple their Sores, relieve them, and with a pity great and magnanimous, weep over their calamitous Estate to the amazement of the Pagan World, who were now ready to look upon them as Angels, when but just before they thought them as bad as Devils

Poverty was the least thing that troubled

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troubled them, nor did Want sit so heavy on their Souls, as it doth on ours, for they had learned to undervalue Riches, and that which made them slight it, were these two impressions the Apostles Dodrine had made on their Souls.

This funk deep into their Hearts, that here we have no Continuing City, but we feek one to come That all we see here, is but fhadow, and imagery, but the fubstance is not yet Visible; that the fashion of this World will pass away, and the Gaudes and Glories below the Moon afford no real fatisfaction. This made it ridiculous in their eyes, to fnatch at a Butterfly or a Flying Feather, and they rationally believed, that whatever is fubject to time, and change, will certainly make it self Wings, and flee away, and leave the Soul as empty ascit found it, and that theretheir

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therefore their Thoughts must be turned another way, even there where constant satisfaction, lasting content, permanent happiness, perfect beauty, and uninterrupted joys are to be found; and indeed, this duly weigh'd, will breed a mighty contempt of Temporal things, and a certain expectation of suture Bliss.

2. Another thing that did no less contribute towards it, was their Belief, that the end of the World was at hand, and the Day of Judgment approaching. The time is short, cryed their Pastors, the Lord is coming, He will be upon you before you are aware; to what purpose will ye treasure up Righes, Lands, Goods, Houses, which the Fire will shortly consume, and can ry away? Hence it was, that they lived every moment in expediation of the last day, and thoubled not their

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their heads with thinking how they should fill their Barns, and their Coffers, for they knew not, how long they should enjoy them; and no marvel, if under these thoughts and circumitances, they freely parted with their worldly Goods, fold their Lands, and Houses, and bought no more, and brought what they had, and laid it down at the Apoftles feet, that they might follow a Naked Saviour naked.

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Nor did the cate of their Chill dren fill their Hearts with anxious Thoughs, for their were fentible, that whenever the Church had notice of their want, they would certainly be relieved, and looked after; for as many Fathers and Mothers left their Estates, and what they had to the Church, for the Church imploy d those Legacies, or Gifts, to support all those that should be necessitous. Besides this, their

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their Pastors both by their Doctrine and Example admonished them to be diligent in working with their own hands, that they might get something not onely to be beneficial to themselves, but to others too, and indeed they thought they did little or nothing, if of what they got, they did not communicate to those, who were not able to help themselves.

They had nothing, that was superfluous; and hence it was, that there was but little striving about what they left. To lay up much Goods for many years, they thought was fitter for Heathens than for Christians, and having seen no such thing in their Master, they could not tell, how it could be proper in his Servants.

his Servants.
They believed that it was their Pastors Office to take care of all, to maintain the Poor, and to difiribute

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stribute to all according to their several necessities; for fince God took that care upon him to feed the World, they thought, it would not be unbecoming his Ministers to do so too. This made them entrust at first the Apostles, and afterwards their Spiritual Pastors with what they could spare, to receive of them again, when they should stand And now their Teachin need. ers did truly become their Fathers, and they acknowledged themselves to be their Children, and owning them for their Fathers, they gave them a Right to admonish them, to correct, to reprove them, to direct them, and to lead them to Perfection, and own'd a strong obligation at the same time to love, honour, reverence, and obey them.

And though the number Christians was already prodigiously encreased, yet were not their num-

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bers troublesome to their Passors. who loved to do good, and to fpend themselves, and to be spent in that Service; Men who had no design, but to lay themselves out for God. and his Church, and with Moses were contented to be furrounded with people all day long, to discharge that Paternal care of their Souls, and Bodies, which they had under-Nor were their Pastors therefore the Richer, because their Disciples brought what they had to them, for they that were to receive from them, were more, than those, who gave; and they took it in, only with a delign to disperse it again among the Needy. Love of Mony, and admiration of Riches, & anxious worldly Cares and Defires of Hoarding, were things they had an antipathy against, and though out of that Stock they provided themselves with Necessaries, yet for engroffing befice their long which what then were Woodelington

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besides, was a thought as far from their Minds, as the Heaven they longed for was from that Earth, on which they trampled, and looked upon with pity and scorn; for, Alas! what greediness could there be in them after Temporal Means, who were already greater than the World could make them, and took delight in nothing, but surveying that Glory, which ere long they should rejoyce, and triumph in?

So that they took the Peoples
Money, without any danger of
Covetoulness. They were Men,
that had fought for Christ, and lest
all to follow him; they were big
with the Promises of the Gospel,
and consequently with hopes of
Everlasting Joys, had already tasted
of the Powers of the World to
come, and mock'd at Worldlymindedness. They remembred that
they

they were but Stewards for the Poor, and Nurfing Fathers to Persons in diffress, and Presidents of the Hospitals. Nor did their high-places make them uneasie in their Poverty, for they loved it, and made choice of it as a Companion, and a Friend. This made the People love them exceedingly, not because they took delight to see their Pastors poor, but because they saw, that they who had so much Money at their disposal, would make no use of it for their own interest; but were contentedly poor in that Plenty, and would want themselves rather than fee others faint.

If any were so Malicious as to traduce their Teachers, and brand them with the guilt of Covetoufness, or Slander them; their Pastors used no other Weapon to put by the Sting, but Meekness to the Backbiter, and their own they

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innocence by degrees dashed, and wiped away all aspersions. Hence the Christians gave them their own freely, for they believed they could loose nothing by it, and long experience had so confirm d that belief, that Envy it self could make no impressions upon them to the contrary; when it was in their hands, they thought it was safer than in their own; and being hereby freed from abundance of Cares, and Incumbrances, they pressed more chearfully to the promised Mark.

If any Christian kept any land in his hands, his care was so to use his Income, as to give God the First Fruits of it, to bring his Gifts to the Church, to lay by somewhat for Alms, to help and affist the Sick, and to relieve prisoners and captives, not only such as were within the verge of the Town he lived in, but others also. Thus did those men live under riches,

as under Thorns, and were sensible of nothing so much as this, that great Wealth is but a great temptation to be Vain, and Sensual, which made them use this Self-denial in their Incomes.

He that for a kindness, he did to his Neighbour, expected a Recompence, was look'd upon, as a Person greedy of filthy Lucre; and he that could do nothing for his friend, without a Reward, or prospect of some Profit to himself, was censured like a Person ignorant of the Fundamental Law of their Religion. Usury, Interest, and such names, were scarce heard of among them; & oppression was a thing which they thought none that named the Name of Christ, could be guilty of. In a word, they defired nothing fo much in this world as to be quickly gone from it, and they thought it the joyfullest news imaginable to understand, that they

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This was the Temper, Nature, & Confritution of that Commonwealth. The Members of it look'd mean, and contemptible. Nothing about them was pompous, either in Cloaths, or Dyet, or Habitation, or Houshold-Such among them, as were Noble or Learned, or of a gentile Extract laid afide their Pride, and all their swelling Titles, forgot that they were better Born, or Educated than others, and became like their Brethren, Plaiting and Curling the Hair was a thing that both their Men and Women proscribed from their care, and they thought that labour loft, which was emplo to on fuch Superfluities. They were jealous of their serious frame of Spirit, and therefore all fuch Dreffes, as might ferve to infuse vanity into their Minds, or damp their zeal to Religion, they fhunn'd, as they did Houses infected with the Plague. They minded no fuch things as Modes and Fashions, nor did any new Habit, or Ornament that came up, entice them to imitation. Decency was their Rule, and Modesty the standard of their Habit, and Conversation. They wore nothing about them that was either Costly or Curious, and their greatest study and contrivance was, how to advance their Souls, and make them fit for the Wedding of the Lamb; Laying on either White or Red upon the Face, or disfiguring it with something black, and of Kin to Hell, they knew not what it Their Corments were either Linnen or Woollen, or Furr, or Sheeps-skin, and their Furniture Mean and Homely.

Without God, they attempted nothing, and whatever Enterprize it was, they betook themselves to, they they plica to f to E fou put tain fom and thin and the unf Stra on, ren Ve ma tri enc the

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they fantified it by Prayer, and Supplications If they went out either to fow or to Plough or to Reap, or to Buildin God's Bleffing was first fought, land begg'd, and they never pution their Chathen but entern tained themselves all the while with fomenhaly reflections Theaters and seeing of Plays they hated as a thing bont cary to their Profession s and though the Heaphen despited, them for it, look dupon them as unsociable, Men of piriful Spirits, Strangeresto the Artiof Conversation on, Melancholy Wretches, Breth ren of Worms, and no better than Vermine of the Earth; yetthey matteledonot their Censures, and triumph'd more in a good Conscience, than the other could do in all the Valities and Glories of this prefent World The Worlds Contempt, was their Glory, and they were proud of being Scorn'd and Under-Ll

Undervalued by the Vulgar Crowd, that they might with greater earnestres long after a better Inheritance. If any wanted business, he would find some, and they that had no need to work for their Living, work'd for the Poor. Idleness they had an averfice from, as from the root of Evil, and great Men and Women would do something which the Needy might be the better for. The greatest Lady would not difdain to Spin, or Sow, or Khit for her diffrested Neighbour, and like Bees, they were ever buo nomine of the Earth; yethon

The love of the World was death to them, and they thought it a certain fign, that they had no Portion in Christ, of they should lerve both God and Mammon To be in the World, and not of the World was their Mono, and to be other

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other Men, than they seemed to be, was the thing they chiefly aimed at. They seemed to be profane, because they would worship no Heathen Gods, but were the devoutest persons in the World to the true God, and they forgot to be Men, that they might be the better Christians. Not a few lest their high Places, and great Dignities to become Christians, and chose to be low, and contemptible in the World, that they might have no impediments in their way to Heaven.

Servants never concern'd themfelves to get their Freedom, for their
Masters were Christians, and themselves were so; both cheerfully discharged their Duties one to another, and consequently lived in perfect Peace, and Unity. Many Servants, that might have had their
Freedom, would not, because they
L1 2 lived

lived sufficiently happy under their Believing Masters, and while they saw nothing but love in their Masters, their very Bondage was perfect Freedom.

Where a whole Family was Chris stian, they all did rife together, and at one and the same time; Pray'd and Read, and Sung Pfalms, and obferved one way and custom in their Devotions. If one Family had any thing to do more than ordinary, the Neighbouring Family would help them of fone wasto Fast, his Neighbour Fasted with him; If one was to pray for some fignal Bloffings his Neighbour did pray with him is one wept, his Neighbour did weep with him ; diffione mourned whis -Neighbour mounted with him, as if -both had committed the same Sin; Ind word, they had their Joys and Sorrows commond and they might odreedom, would not, because they lived 2 11

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In their Meals they were temperate, fo Abstinent, that our Fasts were but their ordinary way of Living ; and indeed one reason, why they were so holy at their Tables, was because for a long time either before, or after Meals they constantly received the Eucharist, And in fuch Meetings they made love one to another, made their Friendship inviolable, for they Seal'd it with the Bloud of FESUS. These were true Love-Feasts, and they were managed with that Gravity, Chastity, and Modesty, and Singing of Pfalms, that the World might fee, it was a preparation for a greater Supper. ban band yadi Their Houses were lopen to Strangers, ias well as to their Friends and Meighbours is and where the Traveller could produce a Cortifi--mudi cate

cate, that he was a practical Christian, he could not fail of a most hearty Welcome. Hospitality was their Badge, and he that would not receive a Brother into his House, because Poor, and Ragged, was either forbid the Church, or not suffer'd to come into it.

Their Pastors and Rulers obliged them to certain Fasts, but besides those, of their own accord they chastned themselves very frequently. In their Fasts, they were exceeding strict, and they so emaciated their Bodies by thefe rigors, that their Faintness, Weariness, and Sackeloth and Ashes seem'd to force Heaven to Pity and Compassion. In short, whatever was Voluptious, they hated, and looked upon, as unfortable to the Crucified FESUS, and so improper for that persect Wildom, they aimed at, that they profeshed it as an Enquipy and and wh fup Gr

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shunned it like the rankest Posson, and admitted no more of it but what was just necessary, for the support of that Life, the Great Creator had given them to spend to his Glory.

And though they never had studied Pythagoras, yet both their Faith and Reason told them that as the Body waxes stronger by the death of the Soul, so the Soul becomes more valiant, and lively by the death of the Body. This made them Conquerours of those Pleafures of the Flesh, which in all Ages have weakned the bravest Men into Women, melted Hearts of Iron, and conquered the greatest Conquerours of the World.

To suppress such satisfactions of the Flesh, they were so watchful, so couragious, so magnanimous, that they seemed Angels more than Men, and were actually nearer to

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God, to whom they lived, than to the World, in which they lived. In thein Lives Ghaft and Modeft; in their Married estate Moderate, and Holy, and not a Man came near his Wife, after he perceived, on bad notice that the was with Child, till she was deliver'd, hand even then when they came together their thoughts were fo innocent, that they proposed no other end but Progreation of Children to be brought up in the fear and nurture of the Lord In the very Works of their Calling they would sing bof Christ, and converse with Spiritual Objects; reven in their Sleep and Dreamson and confequently, were always ready for Prayer, and holy Ejaculations; so addicted to the love of Goodness, that they could not endure a vitious Person, and if they met with any fuch in their Assemblies no did thrust

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thrust him out from their Communion, and made it Criminal for any Christian either to Eate, or Drink, or Converse, or Talk, or keep Company with him.

They took particular notice of him, who taught any thing contrary to the Doctrine of their Pastors, and no Plague fore was shunn'd more, than a new up-start Principlen If they heard any thing contrary to the Faith deliver'd to the Saiuts, they either Stops their Ears or made hafte to be gone from the place; the dangerous Tenet was publish'd in. New Fangles were that which their Teachers feriously warned them against, and the great Character of Herefie was, that the Doctrine was New, and unknown to the Apostles. To continue this Purity of Doctrine in their Church, their custom was, to read the Scripture, and to hear it explain'd by their Pastors in publick Congregations; and though they read it at home, yet they were fearful to explain any thing, but what they had heard their Pastors explain in publick before, and according to their Expositions, they understood those Oracles.

It was a very common thing in those days, both for Laymen and Clergymen to learn the Bible without Book, and many of them had the Word so ready, that nothing could befal them, but they had a plaister or medicine ready from that inexhaustible Treasury. From hence their Souls got more than ordinary strength and nourishment, and their minds received that vivacity and quickness, that it gave life even to their bodies, starved almost through watching, fasting, and other voluntary penalties.

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Of their Teachers they were fo observant, that without them they would begin nothing, and go no where without their Letters of Recommendation. Without their advice, they would not marry, nor do any thing confiderable in their civil affairs without asking their counsel and approbation, for they looked upon them as their Fathers, and as Religion had made them so, so they thought the obligation to consult them upon all occasions was the stronger. These they received into their houses, as the Saints of old did Angels with joy, and trembling, and whenever they met them, though upon the road, or in the Arcets, they would fall down and kiss their feet, and refule to rife, till they had given them their bleffing and benediction; to which bleffing they faid Amen, and role again, and so parted with a kiss.

They thought it no small happiness to lodge their Pastors at their houses; for when they had them, they believed they had got some good Spirit in their houses, and with them they pray'd, and hop'd, that now their Prayers could not miscarry, when joyned with the Incense of those, who had so often moved God to be merciful to a whole Congregation. For this reason, they were desirous to entertain Pious men in general to do them good, and to relieve them, as they did their Domesticks, for they thought the presence of such men a Bleffing to their Families, and a Protection from innumerable Evils, that might otherwise down and life their befal them.

From the Unity and Peaceableness of their Teachers it was, that the Christians then, though very numerous, continued unanimous

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Discipline, and though the several Assemblies might differ in Rites and Ceremonies, yet the mighty love they bore one to another, constraind them to over-look those differences; and though they varied in some outward Acts of Worthip, yet their Assections, were to strongly glewed to gether, that nothing but death could break the League or Amity-like and though they ward here they are their assections.

If one Neighbour chanced to quarrel with another, and they broke forth into Contention, and Enmity, they were so long excluded from the Prayers of the Assembly, till they had cordially reconciled themselves one to the other. This punishment was then thought great and grievous, and men were so uneasse under these Excommunications, that the fear

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of them kept them from Animofties, and rather than undergo such Censures, would suffer themselves to be defrauded, and when they were beaten, would not beat again, when reviled, would not revile again; and when abused would not abuse again, nay look upon an unjust Calumny as a piece of Martyrdom, and therefore bear it undauntedly. Those that knew themselves guilty of a great Sin, durst not appear in the publick; and they that were fallen into any notorious Errours, durst not fo much profane the Prayers of the Church, as to appear there with the rest of the Assembly. So great was the dread of Gods Majesty in those days, that even a desperate Offender was afraid of taking Gods Covenant in his Mouth, while he hated to be reformed.

Their meeting or coming toge-

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ther to Pray they esteemed a thing so Sacred, that no Frowns, no Thunders, no Threatnings of Tyrants could make them forbear; and being Conscious of their innocence, they justly thought, their enemies might by their Authority forbid, but could not with any colour of Reason prohibit their Asfemblies. This made them flock to their Oratories, though it was death to go; and Parents with their Children would run, though the next news, they were like to hear was, Christianes ad Leones, Throw those Dogs to the Lions. Though they were thrust into Mines, and Prisons, yet they would find opportunities to Pray, and Celebrate the Communion together 3 for fome of their Brethren, that knew of their diffress, flocked to them; and the first thing they did together, was laying force

force on Heaven with their Tears and Prayers; for indeed it was death to them not to join with their Fellow Christians in Superplications, and strong Cries; for though they were very diligent in this Dutyl in their private Houses, yet they took not Prayers to be so weighty or prevalent of those, that were offer dup in company.

The days they appointed for publick Prayer, owere the Lords Day, the Anniversaries of other Martyrs, and Wednesday and Fridday every week, on which two days they had their stations, dasted and humbled themselves before Almighty God; besides their Migils at night, which they thought sinful to spend without Prayer, and Celebrations of Gods Goodness, and Holiness. Strange was their longing for the House of

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God, and the thirsty Earth cannot gape for Rain and Water more, than they panted after their going with the Pious Multitude to their Oratories; which made Diony sius Alexandrinus, when driven into Exile, and used very coarsly by the Soldiers that had the charge of him, complain in a Letter to his Friend how near it went to him to be deprived of those opportunities of meeting his Brethren on the usual Festivals; and this he professes was infinitely more troublesome to him, than to be chased from his Native home, or live upon Bread, and Water, or to lie on the cold Ground, or to endure other inconveniencies.

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In their publick Assemblies, even little Children, that had been Baptized, would come, and appear among the graver sort, and beg of their Pastors to offer up their Pray-

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ers for their advancement in the ways of Holiness, and give themselves up to their Direction, and Government. So servent were all sorts of people among them; and they seemed ambitious of nothing so much, as of exceeding one another in strictness, and watchfulness.

That they used the Sign of the Cross much, cannot be denied. Indeed they made no Croffes of Gold, or Silver, but would cross their Breafts, and Foreheads, as a Badge of their Profession; and whether they were going or standing, or when they met one another, or were to fit down at Table, or to take their rest, even in the Streets, and Market-places, they would fign themselves with this Sign, and without this they scarce undertook any thing, the rather, because it distinguished them from the Heathens,

the **Joy** thy of t they their Were their viled. for it. upon Bodie life-tin Holy to eml Arabs ney fo Christia

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thens, and was a Testimony of their joy, that they were counted worthy to suffer reproach for the Name of their Crucified Redeemer.

It is almost incredible, what-cost they bestowed upon the Burials of their deceased Friends; and they were so resolute in it, that though their Enemies both envied, and reviled, and sometimes punish'd them for it, yet they went on, and look'd upon't as finful to neglect those Bodies, when dead, which in their life-time had been Temples of the Holy Ghost. The care they took to embalm them was fuch, that the Arabs professed they got more Money for their Perfumes of the poor Christians, than of the richer Pagans, who yet were never without Incense in their Idol - Temples. Such Pains and Cost did they bestow in performing the Exequies of Gods Servants; and though Mm 2

they had little in the World, yet what they had they were very free of, on such occasions, for they looked upon such Mens Funerals as Prologues to their Eternal rest, and this Cost was an Emblem, how much God valued those Saints that died in the Lord, and how richly he would crown them, when they had run their Race with Patience.

To their Princes, and Magistrates they were ever very submissive, and in all lawful things obedient to a tittle. In their Prayers they always remembred them, and though they persecuted and afflicted them, yet that did not abate their Zeal, and Vows for their welfare and prosperity. Rebellion against their Governours they hated, as Witchcraft, and ever thought it safer to suffer, than to resist. Hence they paid Tribute without murmuring;

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for their opinion was, that no Man could have that power, except it were given him from above. His Tyranny could not make them neglect their Duty, nor his ill Government tempt them to forget their Allegiance; where the Man was rough and hard-hearted, that was over them, they look'd upon the Providence as a Means to trie their Faith, and even then, when they might have refifted and conquer'd, they would not, because they thought it was unsuitable to their Religion.

This was to be a Christian; a thing outwardly corruptible, yet at the same time, with the hand of Faith grasping Heaven, and the immense Glory of Paradice, and labouring day and night, that he might have something to give to Gods Ministers, to the Poor, and to his

own Family.

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Not a few of them renounced the satisfactions of Matrimony, lived single, for sook all, retired into Defarts, buried themselves in poor Cottages, studied the Scriptures, Contemplated Heaven, and lived to God.

Some travelled into far Countries, Preach'd the Gospel, and ween they had laid a good Foundation there, went farther, and spent their Lives in Pains and Labours,

and doing good.

Thousands of their Virgins freely and voluntarily dedicated themfelves to God, and would be married to none but him; and though
many times they were tempted by
rich Fortunes, and Offers of great
consequence, yet nothing could alter their Resolutions of continuing
Virgins, and so they lived, and so
they died, as they lived to Christ,
so they died in him; Their Zeal

was great, and even then, when Christianity began to decay, their Lights did so shine, and burn, that they were enough to have revived it again into its former Glory, if men would but have set their Examples before them, and afforded them any serious consideration.

It's true, even among these Christians in the purest Ages, there were divers, that by their Lives disgraced that noble Religion. But these were chastized with very severe Discipline, and as long as they were in a state of Sin, were not looked upon as Christians; nor did any Christian converse with them. If they repented, they were forced to make their repentance publick, and for some years together, were forced to give such demonstration of it, that the Devil himself could not but acknowledge the sincerity

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of it. By Weeping and Proftrating themselves before Gods people, and imploring the affiftance of Believers, and a hundred fuch aufterities, they fought to be reconciled to God, and to his Church, which made the Fathers say, That the Penitent were no Scandal, but an Ornament of the Church: They were in a manner a distinct Church, and the way to get among the true Believers, was now harder than at their first embracing of Christianity; yet these Penitent might truly say of themselves as the cant. 1. 5. Spouse in the Canticles, I am black, but comely, O ye Daughters of Fernlem.

With this kind of Life, the first Christians amazed the unbelieving World, and their Power and Number quickly grew so formidable, that the Emperours themselves began to be startled at their progress, and

and therefore employ'd their Might and Greatness to oppose it. To chrush their towering Piety, the Heathens shewed them Racks Flames, Gibbets, Grid-irons, Cauldrons, boyling Oyl, Lions, Bears, Wild Bulls, and fet before them the Worldly Prudence of Philosophers, but by the Grace and Assistance of that FESUS, who strengthned them, they were more undaunted at their Torments, than their Hangmen, did fight with Lions, and smile, and were more daring than the Flames they suffer'd in, firmer than the Racks; that broke their Bones, and by their practifes furmounted all the great Acts that were ever done by Hero's, and the most famous Conquerours. They overcame Death by a defire of Death, and were more willing to die, than their Executioners to fuffer

fuffer them. Their Blood proved the Seed of the Church, and the more they Massacred, the more their numbers grew, till all the Emperors themselves became Christians, and were forced to yield to the Faith, and Patience of JESUS, and the Christians at last gave Law to those, who at first did Stab, and Murder them, and Conquer'd them in the end, who in the beginning Butcher'd them like Dogs, and such inconsiderable Animals.

And now, Sir, it's very likely that some, who may chance to read these Lines, will look upon the Account, I have given you, as a Spiritual Romance, an Emblem rather of what Men might be, were they in a more perfect State, than of what they generally were.

But

But they that shall pass this Cenfure on the Premises, do but betray their ignorance, and I can onely fend them to the Writers in those Ages, when Christianity was decked and adorned with these Jewels, and quoted by my Author, fuch as Ignatius Polycarp, Justin Martyr, Irenaus, Athenagoras, Minutius Felix, Tertullian, Clemens Alexandrinus, Origen, Cyprian, and others that succeeded them; and if people, to favour their Lusts will neither believe, nor take pains to search into the truth of Things, all that can be said, is, that they are resolute in their Infidelity.

SIR, I am perswaded you have chosen the better part, and as I do not question your Belief of these passages, so that these Saints may be be your Pattern, and their Actions the great Rule of your Life, and the Spirit of God your Guide in these ways of Holiness, is the hearty Wish and Prayer of,

SIR,

Your Affectionate Friend,

and Servant,

Anthony Horneck.

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